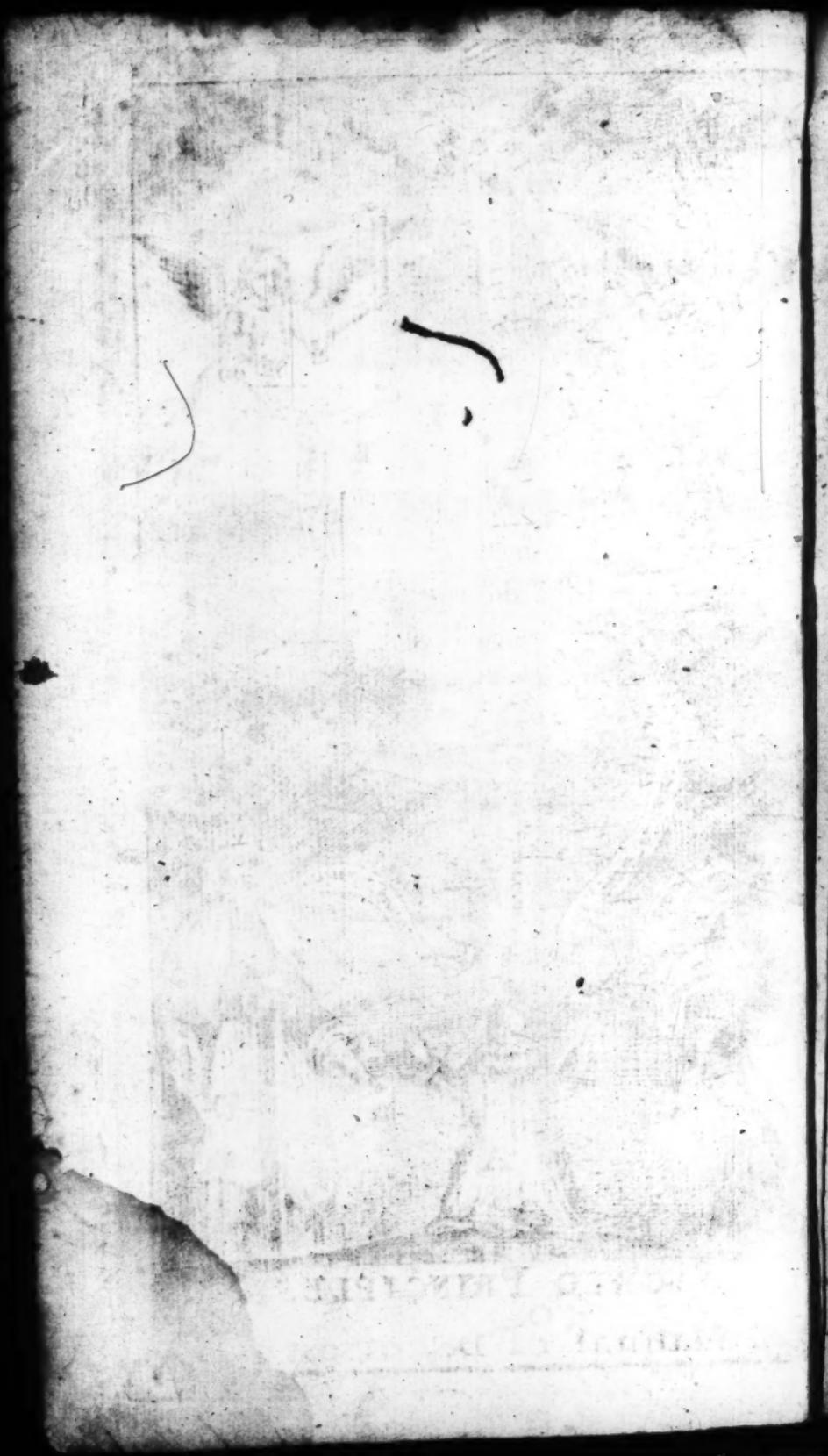




SACRED PRINCIPLES
Or,
A Manual of Devotions

T: Croft Sculpit



SACRED
PRINCIPLES
SERVICES and
SOLILOQUIES:

OR,
A MANUAL of DEVOTIONS
Made up of Three Parts:

I. The Grounds of Christian Religion, and the Doctrine of the Church of *England*, as differing from the *Now-Roman*, and the *New-Reformed* Ones.

II. Daily and Weekly Forms of Prayers, fortified with Holy Scriptures, Meditations, and Rules to keep the Soul from the Common Roads of Sin; and carry it on in a mortified Course.

III. Seven Charges to Conscience, Delivering (if not the whole Body) the main Limbs of Divinity, which is the Art, not of Disputing, but Living Well.

The Third Edition, with some Additions.

Grande est esse Christianum, non videri. Hier.

L O N D O N :

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To the R E A D E R.



O thy conscience (not wit) are these Devotions written. And (if so read) thy Soul may grow (if not wiser) better by them.

The Author looks at bare Heat in Devotion, as mettle in a blind Steed; his first care therefore is, to help thee to a good *Sig't* in Religion, and that he doth by the light of his *Principles*. But because most miscarry by going and running against their *Light* in Wicked and Erroneous wayes, more pains are taken to prevent

A 2 and

To the Reader.

and rectifie such miscarriages. To Elevate thy Soul, and Ayd it in Good Desires and Endeavours for Grace, against Sinne, thou hast his *Prayers* and *Services*. And to Awake thy Conscience, and Warm the Heart to all Duty Desired and Directed to, is the Cry, and Work of the *Soliloquies*.

And because he Discovers many in stead of *Sun* and *Moon*, (Christ and His Church) to find and follow *false* and foolish *lights*, which carry them out of the *High* and old *Road* to Heaven, into new and *singular* ways of dangerous *Errorr* and *Schism*, and foul *Separations*; Against this Pestilence of the Time he hath prepared and added a *Preservative* and *Antidote*.

And albeit he will Prohibit none to read the Book (though for Curiosity more then Conscience) and rather as a *New*, then

To the Reader.

then Prayer-Book, because even so they may take benefit by it, (as Saint Austin did by Saint Ambrose's Sermon;) yet he would have thee know, that it is Calculated chiefly for the Meridian of their Minds, who fall to their Prayers not by *Fits*, but *Courses*; and read Books, not to *Pass* the time *Away*, but *Well*. Taking them in hand, not as *Recreations* of their thoughts, but *Business* of the Mind. And Using them, not as good *Companions* in Solitude, but *Guides* and Helps to Heaven-wards.

That this may be so to thee, is his Aim. Thank God if it be thy Issue. He prays that for thee, whosoever thou art. Having an Amen, for Nazianzens Vote, *Utinam nemo pereat!* and a Heart for the Prayer His Mother hath taught him: *That it may please God to have mercy on all men!* And if for his Name, that Character

To the Reader.

please thee, much good do it thee.
So he is, and hopes he ever shall
be,

Thine in the

Common Saviour,

Philo-Christianus.

The

The Stationers Advertisement to the
Reader.

The Author (who would have
Thee lose no Benefit which may
any way come to Thee by his Book) Scep:
desires thee to take notice, that His ^{38, 46,}
Prayers may serve Thee for double ^{93, &c.}
purposes, and be used for Thy *Directi-*
ons, as well as Thy *Devotions*. Their
Holy Air serving for the Soul (as the
Common for the Body) to give and
convey both *Breath* and *Light* (to the
Spirit and *Understanding*) if thou wilt
peruse the *Matter* when thou hast pray-
ed the *Forms*, and *Examine* in thy
Hands, what thou hast said on thy *Knees*.
So thou maist find more then thou doft
look for, a *Manual* which is both a
Prayer and *Common-place-book* (for the
Text) with a Furniture of *Scriptures*, to
make a little *Concordance* (in the Mar-
gent.)

There is also an *Antidote* against the
Schisms and Separations of the Time,
as well as a *Preservative* made against
Popery; that thy soul may be the bet-
ter defended against the danger of
both.

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1. Of Fear, Use the Service, of
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2. Of

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3. Of Charity. Use the Service a-
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vy, Detraction, &c.

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Of Honors, Riches, Pleasures, Beau-
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of it, Villanies of it, Of Death, Of
the joys of Heaven.

5. Of any Virtue, which you would
strengthen in you. Read the Service
against the contrary Vice. As
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For Truth. The Service against
Lying.

For Humility. The Service a-
gainst Pride.

For Meekness. The Service a-
gainst Anger.

For Patience. The Service a-
gainst Impatience, &c.

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your self against any of the Sins
abovenamed, Read the Service a-
gainst that Particular sin for that
Day.

Rule

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Rule 3. When you read one Service, you may use : besides the Collect for it) the Collects for another; As for the Service against Pride, That against the Vanities of the World. In the Service against the Vanity of Pleasure, That for the Pleasures of Piety, &c.

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O F



OF RELIGION

~~which is to be observed in the general course of Religion.~~

~~IN GENERAL.~~

*of Religion : and how this Manuall
is made to serve the Soule in it.*



Eligion is the Worship ^{a Joh.9.3}
or Service of God. ^a

The parts of it are
two. Of Faith, and
Life ^b; or the Know-^{b Acts.24}
ledge, and Practice of ^c
it. ^{c Chron.}

1. There is a three-fold Knowledge of ^d 28.9.
Religion. Of Foundations, or Grounds
of it: Of Superstructions, or what's
built on these Grounds: Or of Pina-
cles or Punctilio's, high and curious
points in the building.

The first of these is necessary for a ^{d Pr.0.19.2}
Christian ^d: the second for a Divine ^e ^{e Tit.1.5.}
the third for no man ^f. The first, is ne- ^{f 1 Tim.6.20}

cessary and profitable: the second profitable, not necessary: The third is neither. The first is the minds life, & the second health, the third, the souls *disease or itch.*

Prov. 3. 18. 22. 2 Tim. 1. 7. 2 Tim. 4. 3. The *Grounds of Religion* necessary to be known: see page 3. And what profits may be made of those grounds, pag. 6.

2. The Practice of Religion consists in three things.

Gen. 4. Prayers. 1. *Invocation.* For that see the

Gal. 5. 26. 24. Col. 3. 5. 2. *Mortification.* For that see the Weekly Services against Vanities and Sins, and their Remedies. And the *Sermons.*

3. *Celebration of the holy Eucharist.* For that see the particular Directions, and Meditations in the Service for it.

The

THE GROUNDS OF CHRISTIAN RELIGION.



The Grounds of Christian Religion.

Qu. **W**hat is the end for which **Ecc.7.29**
GOD made man in this
World?

Ans. To live happy with himself in **Ro.6.22**
another world. **1 Pet.1.9**

Qu. What is the Means to be so happy?

Ans. To serve God according to true **Heb.11.**
Religion. **16.**

Qu. Which Religion is the True?

Ans. The Christian. **Ioh.17.3.**

Qu. What is required of the true
Christian?

Ans. To believe, do, and pray aright, **Ioh.6.29**
according to the Rules of his Religion. **1 Pet.3.**
16.

Qu. 1. What is it to Believe aright? **Mat.6.9.**

Ans. Largely, all which Gods sayes
in His Word, briefly summ'd up in the
Apostles Creed, which all Christians
receive as the Rule of their Faith.

Q. 2. What is it to Do aright?

Ans. All which God wills in His **Deu 6.17**
Law, Summed up in the Decalogue: 18.

The Grounds of

Exod. 20.13 By whose ten *Commands* we are to governe all our *Actions*, as the great Rule of our *Life*.

Qu. How are we to Understand and Observe those *Commandements*?

Mat. 5.28 **Ans.** We must understand, 1. That they binde our *Hearts* and *Thoughts*, as well as our hands and tongues in outward works and words. 2. To Doe

1 Pet. 3.11 the contrary *good* to what they forbid for ill, and to Shun, the contrary ill where they command good. 3. And to shun all *Kindest* and *Causes*, & Occasions of ill, and to Use all *Meanes* and Opportunities of good. And,

Eccles. 7.29. 2. We may & must Observe all this.

Heb. 4.15. Not *Exactly* and *Absolutely*, as Adam

Jam. 3.2. might, and *Christ* did; for we offend

1 Joh. 3.4. Rym. 6.12 and sinne all, and so break the Law;

Heb. 13.18 but yet *Uprightly* and *Evangelically*;

Act. 4.16 that is, We must keep our selves from

Ier. 8.6. **Rom. 1.3.8** Greater sins, and heartily *Endeavour*,

Luke. 1.6. and *Pray* against all, and *Grieve* & *Re-*

Heb. 12.28 *pent*, when we doe any. And thus By

Gods Grace we may doe, and this for Christ's Merits God accepts, and ac- counts, for Keeping of the Law, without which we cannot doe Aright.

Mat. 6.5. **Qu.** What is it to Pray aright?

Ans. According to the Patterne of

De-

Christian Religion.

5

Devotion Summ'd up in the Lords Prayer, the Rule of our Desires.

1. For Gods Glory before our good; the Churches before our own; and my Soul before my Body (for Matter and Order.) And this, in Love and Lowliness, with Faith and Assurance, for the manner.

2. And that either to the Sense, or according to the Words of the Paternoster.

Qu. What Assurance hath the true Christian, that Believing, Doing and Praying aright in this world, he shall be Happy in another?

Tit 1.2.

Ans. Two great Assurances, Gods Word, and Seal.

16.

1. Besides Gods Word, His Bond (which by His Power He can, and for His Truth, He will make good;)

Joh. 3.1

Heb. 5.9

Rom 2.7

Act. 2.21

It is in a Covenant confirmed with Gods Oath, which cannot change; by Testament Ratified in Christs Bloud, which must not alter. And to this Covenant and Testament are put,

18.

Heb. 8.6

Heb. 9.13

Heb. 9.18

26

2. Gods Broad Seals of mans Salvation, the Two Sacraments of Christ; Baptisme, the Seal of my Birthright to Heaven; and the Holy Eucharist, the Seal of my Inheritance in it.

Heb. 10

20.

B3

Qu.

The Grounds of

*Qu. Are the Sacraments only Signes
and Seales?*

Rom. 4.11. *Ans.* No. As they are Christs *As-*
Tit. 4.5. *Surances*, so they are His *Conveyances*
Joh. 3. 5. too, and *Means* as well as *Signes* of
1 Cor. 10. grace: - *Baptism*, of my spiritual Birth
16. and Life; and the holy *Eucharist*, of
my Growth, and *Nourishment* to that
which is eternal.

*Qu. What is to be gathered from all
these Grounds?*

Ans. Two good *Resolves* for two
Important *Inquiries*.

1 Tim. 1. 1. Who is the best *Christian*? He
13, 14. that most carefully keeps his *Rules* and
Seals.

1 Cor. 14. 2. Which is the best *Church*? That,
33. which is made up, of such Christians.

MAT. 18. 20.

*Where two or three are gathered together
in my Name, there I am in the midst
amongst them.*

[*There then devout Son* be thou One,
in Christs Name, and rest confident
to be saved, since thy Saviour is with
thee, there.]

The Grounds of Religion

of the Church of England

as in difference with

the Romans;

OR

An Antidote against Popery,

SHEWING,

How a devout Christiansoul in the midst
of the manifold distractions and divi-
sions about Religion, and Pretensions,
and Claimes to the Church, may upon
These Grounds, against all Scruples,
rest satisfied, and settled in mind, and
chearfully go on in Gods service, to
Salvation.

1. IF he that Believes, Lives, and
Prayes according to Christs rules
be the True Christian, and by all Gods
Assurances shall be the Happy Man;
The next way to Heaven, is not to look
after Controversie, but Conscience; and
to spend my Zeal and Time, not in
being Contentious, but Religious: Since,
wheresoever I live, or am, in the Chri-
stian world (West or East, In what
Church or Countrey soever) it is not
my being a good Scholler that must save
me, but a good Christian; Not a learned
Disputant for Christ, but a devout Ser-
vant to Him: Not being of such or
such a party, or Side in the Church,

but a true Member of his Body.

And even Upon These Grounds I may see and discerne enough about the Present Controversies and Debates ; in, and concerning the Church. For,

1. I would ask this ;

Whether I, being borne againe, and made a Christian by true Baptisme,

1. Believing the *Scriptures*, shall be damn'd for not equally believing *Traditions*? Whether Believing the *Apostles Creed*, I shall be damn'd for not believing as my *Creed*, the *Popes* to be as *Infallible* as the *Apostles*.

2. Whether making conscience to Serve and Worship God, I shall be damned for not Worshiping *Images*.

3. Whether Praying to God as Christ taught, *Our Father*; I shall be damned for not *Invocating* *Saints* and *Angels*, and saying, *Our Friend, which art in Heaven?*

4. Whether Receiving the *Holy Sacrament* in both *Kindest*, (confessedly according to Christ's *Institution*) I shall be damned because the *Cup* is taken away by a *Council*? And whether, if the *Blood* be said to be

how best satisfied.

in the Body, it be not so to the Priest too; and so by that reason neither People nor Priest are to have the Cup?

These being Points of Chiefeſt Difference in Religion betwixt Protestants and Papists, an Ordinary and Indifferent Understanding may easily judge by the Evidence of Those Christian Grounds, whether the Protestant is a damnable Christian.

2. Nay, ſecondly, I would aske further,

1. Whether, To give an equall Faith to Tradition as Scripture, and to a Pope, as Christ, or an Apostle of Christ, be not to Incurre the great Curse for Additions? Rev. 23. 18.

2. Whether, Worſhiping of Crucifixes and Images be not Idolatry damned in Scripture, againſt Gods Second Commandement? Whether the doing it but Relatively, ſave it according to the Distinction of the Schoole, in the Ignorant People? Or Learned either, if the Israelites were Idolaters for worſhipping God in, and before the Golden Calf, which was but a Relative worship?

3. Whether Praying to Saints (con-

** Sub Evā fessēt to be an Unstatutable worship)*
*religion n
fuit p̄e-
ceptum, ne on
Gentiles,
Gc. Ecc.
in Ezech.*

** be not at least a saine * of Superstici-
on against God? and pitaying to be
heard and Help't for their Merits sake,
a Great Injury to Christ?*

*Cur
Scripturæ
dissertam
mentionem
non faci-
unt, non
desunt cau-
sæ. Alanus
Copus
Dial. 3.
* Multi
Christiani
Divos Di-
usq; haud
aliter ve-
nerantur
quod Deum,
non video
quod dis-
crim: n fit,
Gc. L. VI
in Ang. de
C. Dei.*

*4. Whether to Give the Sacrament
without the Cup, be not (as Pope Gela-
sius said) * A grand Sacrilegion; and
so to Take it, to receive but Half the
Communion. And whether the peo-
ple may not justly doubt, and fear, they
Receive None, if but Half?*

*These being the Points and Practises
of the Romane Church, the Unpreju-
dic'd may judge whether the Papists,
be not the more dangerous Religion.*

*2. If it be said there is but One
Ancient, Visible, Catholique Church of
Christ, Out of which to depart by
Schisme, is to go from Salvation: And
That is the Now-Romane Church;
and this now doth the Reformed: Isatis-
sifie my self on my former Grounds thus
* i. Out of the Catholique Church is
no salvation, Because that's the Con-
sistency, gregation of Christian men all over
the world, and none can be saved
but a Christian. But, Is the rest all
the World? Are there no Christians in
Sine grandi sacrilegio non potest provenire.*

the

the East ? Or doe Papists take up all the West ? Are there no Christians there, but Papists ? I ask then ; Can I not be saved, because I am not of such a Particular Church in the West ? Nor a Papist then ; because He is not of the Church of the East ? I may be saved then, if I bee a Christian-Catholique, though not a Romane, because, I am saved by being of the Catholique Church of Christ; that is, by being a Christian.

2. If they say my Church is New ; I aske, What makes One Old ? Are not the Apostles more Antient than their Successors ? and the Bishops of Rome of the 400. Yeares next after them, elder than those who came some 100. Yeares after those Bishops ? And is that Church then New, which Professeth Christian Religion according to the C. nact. Apostles Doctrine & Primitive Times ? Nic. 2. And Particularly I aske, if these be Ann. 787. not New points in the Roman Church ; Conc. La- ter. Ann. Is not Worshipping Images New, 1215. Established about 800. yeares agoe ? Conc. Flor. And Transubstantiation New, Defined 1438. v. about 400 ? And Purgatory New Ceno. which Came in after ? And Communi- Conf. 415. on in One Kind more New Decreed a- Conc. Trj. bout 200 ? And all that most New, Ann. 1563. which

Doubts of Religion,

which came in but about 100?

* L. 4. E.
pist. 36.

*Nullus de-
cessorum
meorum
hoc
profu^o
vocabulo
usus.est.*

Yea and for the great Point of Supremacy, was not Greg.* the First who proclaimed it Anti-Christian at Constantinople; (An. 600.) And all the Bishops before him, of whom not one ever challenged it, before the succeeding Popes in the last thousand years, who laid claim to it after them?

3. If they say, We are but lately *Vi-*
sibility. I aske, Whether As a Man, So,
With
Latine
Service,
Communi-
cation in
one kind,
Believing
3d Body
ing under
the Pope
as Infalli-
ble, Su-
preme
over
King, U-
niversal
Bishop,
&c.

a Church may not be visible in Several Formes, foule and faire? And whether a Church be worse for growing Visibly Faire, that was Foute? Then I demand, Whether, if the Romane Church should Reforme, what many of themselves as well as we confesse to be soule, it should be said *Thenceforth* to be a *Visible* church? And why then others who have done so, are denied Before to be visible? And Whether Visibility of the Church of *Rome* may not as well be denied, because, as Now * it appears, it was not *always* *Vi-*
sible? *VI. n. 1. ad alio loco.*

4. And Since, If another reare my Coate, it is not I, but He that maketh the Rent. I aske, whether are they the *Sekismaticks*, that *Cause*, or suffer the *Schisme*?

Schisme & Whether Dangerous Corruptions being Discovered, and a Reformation desired and Sought, to Prevent, and Cure a growing Schisme; they which Decline, and Detest, and Oppose all Reformation, or they who Protest thereupon against them for it, are more the cause? And againe, May the Romane Church Depart from the Purity of the Primitive Church to Corruptions and Invocations without Schisme? And cannot the Reformed returne from those Corruptions and Innovations to that Ancient Purity, but with it?

5. And since Unity in Opinion, is the Unity, Priviledge of Mindes, Triumphant above, of which the Churches of the Apostles themselves on earth were not free; but some of Paul, some of Apollos, and some of Cephas; Is not Unity in Foundation, in the Reformed as well as the Romane? And Diversity and Contrariety of opinions in the Romane, as well as the Reformed? Yea in high points of their Faith as well as Opinions? I ask then.

1. Touching the Immaculate conception of the Blessed Virgin,

Whether

Whether the *Dominicans* be not as Hot
against it as the *Franciscans* are for it ?
(Both famous Orders of Romane Ca-
tholiques.)

2. Touching the Aids, Operations of
Grace, &c.

Whether the *Lutheran* be more Fie-
ry against the *Calvinist*, then the *Iesu-
ite* is against the *Dominican*? And
whether even in the Horrid Point of
Absolute Reprobation it selfe, *Bannes*
doe not outrace *Calvin*, and *Les-
fins* goe along with *Luther*? (Both
Famous Romane Catholicks of their
Orders.)

3. Touching the Popes Supremacy.

Whether the Doctors of *Sorbon*
Stand not as much against it, as the
Doctors of *Lovaine* are for it? (Both
Romane-Catholick Universities and
Schooles.) Whether *Venice* be as much
for the Popes Power and Prerogative,
as *Rome*? (Both Romane Catholick
Cities and States.) Whether the *French*
Papist Professe and give as much Sub-
jection to the Pope as the *Spanish*?
(Both Romane Catholick Countries
and Churches.) Nay, Whether *Gregory*
the First (the Saint) was not as fierce
to condemne, as *Gregory* the 7. Was fu-
rious

rios to maintain it? (Both Romane Catholick Bishops and Popes:)

4. Touching the Popes Infallibility.

Whether some Place it, Not in a Councell, but the Pope; Some not in the Pope but a Councell, Some in Both Councell and Pope? All Catholicks, Doctors, and Champions in their Several Countries.

5. Touching the Bible it self of the Vulgar Translation;

Whether Sixtus the Fift having Damned all that use Other, or vary but a syllable from his: Clement the 8. did not put out Another, and Curse all that use any other but it? So that according to their Rules of Infallibility in the Pope, the Papist must be damn'd that makes use of any Bible: For Both these were Bishops of Rome, and Popes.

v. Preface
to his
Bible.

6. And for Unity in Affection and Spirit. Doe our foulest-mouth'd Secularies raile more at Church-men and Orders, than the Secular Priests at the Jesuites, and they at the Seculars? Both of them Papists? Did ever, or doe the Cruellest of their Faction, shew more Inhumane rage against their Opposites,

*As *Luitprandus Baronius says, Bo-*niface.

Opposites, then *Sergius* * did against his Predecessor *Formosus*, Damning all that he had done before, (as he did by *Stephanus*) and Raising him out of his Grave, and Setting him up in his Pontificall habit to damne him, and wreak his barbarous spight and malice upon him *, and these also were Popes of

*Cut off his three fingers, & cast him into Tyber *Romo*, &c. See *Baronius*. Are these signes of all Unity amongst them?

3. If they trouble me lastly with their Triviall & Frighting argument to weak and tender Soules, saying, By our Confession Some may be saved in their Church ; but say they, None can be saved in Ours. Theirs therefore, is the Safer Religion ; I aske, whether they

*This argument the Donatists used against the *Catho-*licks: that nothing, For.

1. When we say, Some of them may be saved Holding to the Christi-cause Bap-tist amongst them, and Groaning tisme was under the Corruption (as no doubt some not denied doe :) Is not this in effect to say, None are saved in the Romane Church but Protestants in heart ? For sure, He to others - that is Detestant of the corruption in

in it, had he liberty, would be Protestant against it. Doe we say that any are saved by or for their Corruptions, that is, as Mere-Pure-Papists Holding and Doing all things in Oposition to us, & not because of the Common Christianity betwixt us ? Doe we not say of those Corruptions, that Salvation is Absolutely Impossible by them, and Exceedingly Difficult and dangerous for them, Because, the Christianity which should Save, is so Incorporated and Mixt with the Corruptions that Destroy ; But with us no such danger and difficulty , because our Christianity is Purged from such Corruptions ? Then I aske, If he be mad, that being to passe over a deepe River, will leave a Bridge for a narrow Planke ; Is he wise, that in the Great Case of Eternall Life and Salvation, will put his Soule on a Perplexed and Perillous way ; when he may goe a Plaine and a Safe one ?

2. And by that Argument, should not every Papist turne Protestant ? Believe, Worship, Pray, Come to Service, and Sacrament with us ? For.

i. They

1. They confess with us, Scripture is Infallible, but we say, not the Pope The Rule of Faith say both, but no Tradition say we. Safe to beleive the Old Creed, both grant; but a New One, we deny. To trust to Christ's merits, sure with both; but not to ours with us. Both believe Heaven and Hell, but we have no Faith for Purgatory. The Protestants then is the Safer Faith.

2. And to Worship God they say (with us) is Safe and profitable Piety, but to worship Images we say, is damnable Idolatry: Ours therefore is the safer Worshipping.

3. And to Pray to God in Christ's Name, both grant good Religion, but to call to Saints for help *, or to God in their Name, we say, Gross Superstition. That therefore is the Safer Praying.

* Maria
Mater
gratiae
Mater
misericordiae,
tu nos ab
hoste
prolege,
& horâ
malis su-
fiscere.
Rit. Rom
de vil. In-
firm. p.
136.

4. And in the Sacrament of the Eucharist, a Sacrifice Commemorative both grant; but a Propitiatory, wee disclaim. A reall Presence, both allow, but the way of Transubstantiation we reject. The Cup by Institution and Primitive observation, we and they confess; A power of Alienation

we abhor. This therefore is the Safer Receiving.

5. Lastly, in Our *Liturgy* is no Error (some of them say;) but in their *Missal* are many, say we. Service in a Known Tongue is not sinfull (with them) but in an Unknown, Unwarrantable and against Scripture, with us. Therefore it's best to come to Our Church to *Service* and *Prayers*. And so Ours, by their Confession and Reason is the best Religion.

1 Co.14.
11.14.

To conclude. Upon my *Grounds* before, I build all this. The True Christian hath Gods *Word* and *Seal* for his Salvation. He that *Believes*, *Does*, and *Prayes* aright, is the true Christian. 1. Such a one is a *Member* in, and of the *Catholick Church*, though not of the *Roman*. 2. Such Christians the Primitive *Times* had, therefore he is no New, but an *Antient Christian*. 3. Where Gods *Word* and *Sacraments* are Professed and Used by such, there's a *Church of Christ*, and *Visible Christianity*. 4. And from any *Church* in the world that is such, I will not; From the *Roman* as such, I do not, *Separate*. So I am no *Schismatycall Christian*.

Christian. 5. And in these Grounds all agree, and so there is Unity. And this is the onely Plaine Christian way to Heaven, and so its Safest to be Reformed, not Corrupted; a Catholick Christian, not a Particular Romane.

G A L. 6. 16.

And as many as walk according to this Rule, Peace be on them, and mercy; and upon the Israel of God.

The Grounds of the Religion of the Church of England maintained against the late Invasions of Sectaries.

O R,
A Preservative against the separations of the Time.

S H E W I N G,

How a judicious Conscientious Christian may prop himself in the Truth and Goodness of Religion, & stand firm (as against all spirits seducing to Popery, so) against the Legion of all Sectaries and Separatists.

See in the end of the Manual a Treatise made for a Preservative.

R U L E S



Rules of Devotion for MORNING.

IN the Morning when you first a-
wake, lift up your eyes to God, and say. What to
I lift up mine eyes to the Hills, from you a-
whence cometh my help. wake.
Psal. 121.

Then lift up your heart to God and I.
pray.

Lord keep me from all sin and dan-
ger this day, for Jesus Christ his sake !

When you are up, kneel down and say, What to
this Prayer, do when
you are

Almighty God, who hast touched first up.
my heart with a sensē of Thy fear, and
holy dread of Thy Majesty : I beseech Let this
Thee give me Thy grace so to governe never be
my thoughts, and look to my words omitted.
and wayes this day, that I may avoid
all sinnes ; Especially those to which I
am most inclined, or may be most pro-
voked : That so my soul and body may
be kept pure and unspotted before
Thee ; and whensoever the houre of
their separation shall come, may be
ready and prepared for Thee ; Through
the

Rules for Morning

the Merits and Mercies of Jesus Christ
our Lord. Amen.

*When you are ready for your Morning
Prayers, use every day one of the follow-
ing Services.:*



Rules for the Evening.

Before you go into your Bed, kneel
and say this short Prayer,

O GOD, who hast made the day for
Labour, and the night for Rest, let Thy
Sons blood cleanse me from this days
guilt, that I may sleep in Thy peace,
and rise again refreshed, and preserv-
ed by Thy favour, through Jesus Christ
our Lord. Amen.

*And this Thanksgiving and Prayer,
Almighty God, who hast preserved
me this day from many sins and
dangers: I do humbly magnifie thy
Name for Thy Grace and Goodness
towards me. Beseeching Thee to for-
give me all the errours of this day,
whereof my conscience doth, or may
accuse me. And grant that those sins
which by my frailty I have committed,
may by the help of Thy Spirit, be more
carefully*

carefully avoided ; That I may ever stand in Thy favour , walk under Thy protection , and now rest and lie down in thy peace , and at last come to Thy heavenly Kingdome : Through the Merits and Mediation of Jesus Christ .

Am I not in thy sight when I lie down,

When you lie down, say,
I will lay down my head in peace
and take my rest , for Thou onely O Psal. 4. 9.
Lord makest me to dwell in safety !

Then pray thus.

Lighten my eyes O Lord , that I Psal. 13. 3.
sleep not in death ! I commit my soul
and body to Thee , Keep me for Thy
mercies sake !

PSAL: 55. 18.

*In the Evening and Morning , and at
Noon day will I pray , and that instant-
ly ; and He shall hear my voice .*

Daily



Daily Prayers.

Here begin the Daily Prayers,
laying first, some of these
Sentences,

P S A L. C 6. 2.

O Thou that hearest Prayer, unto
Thee shall all flesh come.

P S A L. I 23. I. 25. I.

Unto Thee lift I up mine eyes, O Thou
that dwellest in the Heavens ! Unto
Thee, O Lord, will I lift up my soul.

P S A L. 66. 18.

If I incline to wickednesse in my heart,
the Lord will not hear me.

J O H N . I 6. 23.

Verily, verily, I say unto you, whatsoever
you shall ask the Father in my name, he
will give it to you.

J A M . I . 6.

But let him ask in faith, nothing doubting:
for let not that man think he shall
receive any thing of the Lord (that is
wandering and without faith.)

I JOHN

I JON. 3. 22.

And whatsoever we ask we receive of Him, because we keep His Commandments, and do the things that are pleasing in His sight:

I AM. 4. 3.

Ye ask and receive not, because ye ask amiss, that ye may spend it on your lusts.

I TIM. 2. 8.

I will therefore that men pray every where, lifting up holy hands, without wrath, without doubting.

Preparatory Prayer.

Reacheon me with Thy holy Spirit, Z a. 12. 10.
O God, that the breath of mine may now please Thee, and my Prayers come up as sweet smelling odours before Thee, through the merits of Jesus Christ our Lord, Amen.

Apo. 5. 8

Or This.

Prevent me O Lord in all my doings with thy most gracious favour, and further me with thy continual help, that in all my works begun, continued and ended in Thee, I may glorifie Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord, Amen.

C

The

*Daily Prayers**The Confession.*

A Lmighty and most merciful Father, I have erred and strayed from Thy wayes like a lost Sheep : I have followed too much the devices and desires of mine own heart: I have offended against Thy holy laws: I have left undone those things which I ought to have done, and I have done those things which I ought not to have done; and there is no health in me. But thou O Lord have mercy upon me a miserable offender. Spare Thou me, O God, which confess my faults. Restore Thou me that am penitent; according to Thy promises declared unto mankind, in Christ Jesu our Lord; and grant O most merciful Father for His sake, that I may hereafter live a godly, righteous and sober life, to the glory of Thy holy name. *Amen.*

Prayer for Pardon.

A Lmighty God, the Father of our Lord Jesus Christ, who desirest not the death of a Sinner, but that he may turn from his wickedness and live; and hast promised pardon to them that truly repent, and unfeignedly believe Thy holy gospel, of Thy mercy, I beseech Thee to grant me true repen-tance

tance and Thy holy Spirit, that those things may please Thee which I do at this present, and the rest of my life hereafter may be pure and holy, so that at the last I may come to Thine eternal joy, through Jesus Christ our Lord.

Amen.

The Lords Prayer.

Our Father which art in Heaven. Hallowed be Thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass agaist us. And lead us not into temptation, but deliver us from evil, &c.

The Versicles:

Vers. O Lord open Thou my lips!

Resp. And my mouth shall shew forth
Thy praise.

Vers. O God make speed to save me.

Resp. O Lord make hast to help me.

Glory be to the Father, &c.

Alleluiah. Praise the Lord.

Read the Psalms for the service of that day. Then the Lessons appointed for it. After, say the Creed, &c. Then, the Daily Prayers.



Animadversions to the devout
Reader, touching these
Daily Prayers.

If thou wouldest have a reason,
why these Prayers are so short,
and in several, which use to
make a long one, all put together;
that thy Devotion may be quicker,
they are so short(a little space being
run with a greater speed:) and that
thy Spirit may hold out fresher, in
severals, (as so many rests all the
way it runs.)

If thou beeſt a man of another
Spirit, take that course of Prayer,
wherein thy ſoul ſpeeds beſt. This
is propounded, not preſcribed to evey-
ry Devotion, and intended for help,
not the hinderance of any.

Mor-



Morning Prayers.

1. Collect for Grace.

O God ! I can ask no greater gift then Thy Glory ; and therefore beg no better gift than Thy grace ; Yea , even this perfected, is nothing else but that ; 1 Cor. 13 nor can I come at it but by the way 10. of Grace. I do therefore, for Jesus Christ His sake beseech Thee, Bestow on me that blessed gift , Grace to do Thee service on earth, that Thou maist give me Thy salvation in Heaven , through the Merits of Jesus Christ our Lord, Amen.

2. Collect for Peace.

My poor Soul is an humble suiter for Peace, O God ! The blood of Jesus is my Plea ; Thy Spirit, Col. 1:20 my Advocate : I deserve by my sins eternal enmity ; But for Thy dear Sons sake, have Favour, for me ! By 2 Cor. 5 whom the world is attoned, O let me 19. be reconciled to Thee ! I know not how to pray this as I ought , but Thy Spirit Rom. 8:26. can make effectual intercession for me :

me. Lord let Thy Spirit move, and Thy Son make my peace. Subdue my Lusts, conquer Satan for me, that my Conscience may have peace with Thee, and I, in it: by Thy grace, Through the mediation of Jesus Christ our Lord, Amen.

3. Collect, for Health.

O Lord ! When I am sick, let me think I may dye ; when I am in Health, that I may be sick ; that I may not mispend the Stock of my life, but do Thee honour with my health ; and Thou maist give me comfort for it, in my sickness. Even this, that sin hath not bound me to my bed, but Thy providence hath cast me down, which can and will lift me up, or to health in this world, or to happiness in a better : Such an enjoyment of health, give me I beseech Thee, for Jesus Christ His sake.

Amen.

4. Collect, for safety.

Act 17. 24. O Lord ! So many daies as I live, So many lives I owe Thee ; Thou renewest my Lease every day ; A poor tenant at thy will I am, and a frail *Isa 38. 5.* *Iob. 4. 19.* *Act. 1. 28.* *cottage* of clay, by thy power, I keep. Lord that hast hitherto spared me, still preserve me; and let me pay (as I can) what

what I owe of service, the only Rent
 Thou requirest for tenement and ap- Deut. 10.
 purtenances, (Life, Health, Wealth, and ^{12.}
 all the good things I have of Thee;) for
 which Thou both grantest term of Act. 17.
 life, and givest Eternity. This, to that ^{27, 28.}
 continue I beseech Thee; for His sake ^{Ro. 6. 22.}
 who was surety, and is sole Purchaser ^{1 Cor. 7. 25.}
 for me, Jesus Christ our Lord. Amen.)

5. Collect, for Friends.

For all my kindred and friends,
 Lord receive my Prayers! Do
 Thou good unto them all, O God! To
 those that *Erre*, shew Thy truth; and
 those that see it, keep from errour;
 To those that do *Amiss*, give grace to
 do *Better*; and those that do *Well*,
 continue in so doing! To those that
 are *Afflicted*, give comfort and deli-
 verance; to those that prosper, humility
 and temperance! Bless the sick with
 health, and the healthy from sickness;
 supply those in want, and let those that
 want not, give supply; To all grant thy
 grace, O God, and shew thy mercy:
 Let *Love* bind us one to another, and
Religion knit us all, to thee; that all
 who are of natural *Kindred*, may meet ^{Ioh. 1. 13.}
 in heavenly *Consanguinity*: Even so
 Lord! Let the *Blood* of Jesus run

through all the Veines, and the Spirit of Jesus go along with the blood, that the glory of Jesus may be the end of us all. And however we suffer and Scatter on earth, we may live and joy together in the bliss of Heaven. By the Union of that holy Spirit, and Communion of that blessed Blood. Amen, Amen.

6. Collect, for the Kingdome

O Lord ! We were the Mirror of the world for mercy, we are for misery ! A people ~~wastfully~~ torn, divided, distressed, distracted ; A Multitude of headless, heartless, disordered men, ready to be destroyed. O thou

Ier. 8.22. great Physician, that canst as easily cure a kingdome as a man, heal our land for Thy tender pities sake ! Lord, have mercy on us, and heal us ! In the

No. 14.4 Blood of Jesus, purge our sins, the cause of all our maladies : whether Ours or of the ages before us, from their guilt and curse of them all, good Lord deliver us ! Deliyer us from blood, O God ; from all the Innocent and precious blood, which lies upon us ! from our sins of Peace, which brought the war ; and the sins of war, which brought and left us in that Guilt of blood. O Jesus ! that hadst mercy even

even for those that shed Thine, and madest the Matter of their sin, the means of their salvation; let the virtue of Thy blood expiate the guilt of all shed amongst us, and the voice of it Out-crie all the clamours which it makes in Heaven against us! And by the grace of Thy Spirit, make our hearts bleed for our sins, that it may cry so, for us!

With our sins, Remove our woes. Peice our rents, and close our wounds with Thy heavenly hands, O God of peace, that we perish not under them! Let us not make our selves a prey to forraign force; nor fall by an intestine fury. Meet body and head in Common safety; mean while look upon our languishings, and keep life in the body. Lord! who delightest not in the death of one Sinner, pity millions of poor sinful miserable souls, at the very point to perish! pity us, good Lord! and preserve us for Thy great mercies sake in Christ Jesus. *Amen,*
Amen.

7. *Collect, for the Church.*

For Thy dear Spouse, and my best Mother, I Thy poor child, and hers, on bended knees, Hold up my hands,

hands, and humbly pray, all thy Goodness, O God ! truth, love, and peace be with her : For error, truth ; for schism, love ; for persecution, peace : Behold, O Lord, not what She is, but was ! and not what She was for sin, but thy Service ! And hear, Lord, not the cries of Her sins, but groans of Her miseries. And make Her to be as good as She was ; yea Lord, make Her be as good as She should be : Beautiful in Her self, unblemished in Her Children ; shining in truth, comely in order, holy in life, repair'd in Her ruines restored in Her rights, relieved in Her injuries. To Thy glory, Her honour, and the happiness of us all, through the Grace and worthiness of Jesus Christ our Lord. Amen.

8. *Collect for the Catholique Church.*

O God of peace, send unity amongst all that profess Thy Name ! As they have but one Head, let them be but one Body ; as they are but one Body, let them have but one Spirit : the Spirit of truth and holiness, in doctrine and life, be in all ! Cease Schismes and Wars in the Christian world. Let them not spill one anothers blood for whom thy Son shed His,

Eph. 4.2, 4, &c.

His. Let there not be many Hearts under one Head, nor more Heads with it, lest they make a *Massacre* in Thy Body, or a *Monster* of it. O let Thy Scepter have Obedience, and Thine orders observance, every where ! Suffer none by delusion or depravation of minde, or ambition of Spirit, to pull down Thy Throne ; whilst they pretend for thy Scepter, and take down Thy house to set up Thy glory , and let confusion and tyranny into the Church whilett they profess to bring in liberty and order. From violence, avarice, sacrilege , schisme, Heresie , Anarchy , tyranny, King of the Church keep us : Do Thou govern us , and let us obey Thee ; Do Thou save us , and let us serve Thee; even all Christian Souls , save throughout the world, dear Jesus Amen.

Concluding Prayer.

IT is thy Promise to grant whatso-
ever I ask in Thy Sons name ; Lord, Ioh. 16.
Thou wilt not perform less , because I
ask so in His Words : In His blessed Breviari-
um torius Evangelii ^{23.} therefore ; I sum and of-
fer up all, and say, Our Father which art in Heaven, &c.

The

The blessing.

God the Father bless me, God the Son defend me, God the holy Ghost preserve me, and all Mine, and His, now and ever more. Amen.

So ends morning Prayer.

A charitable Prayer for these miserable times.

O Lord, who dost not wilfully afflict the children of men; Behold from thy holy habitation of heaven, the multitudes of miserable Souls, and Lives amongst us, and have mercy upon us.

Have mercy on all ignorant souls, and instruct them! On all deluded mindes, and enlighten them! On all seducing, and seduced spirits, and convert them. Have mercy on all broken hearts, and heal them. All struggling with temptation, and rescue them! All languishing in spiritual desrtion, and revive them. Have mercy on all that stagger in faith, and establish them! That are fallen from Thee, and raise them! that stand with Thee, and confirm them! Have mercy on all that groan under their sins, and ease them! That bless themselves, and

go on in their wickedness, and curb, and stop them ! Jesus ! That didst shed Thy blood for all souls to save them, shed Thy holy Spirit on all, and heal them !

And Lord, have mercy on all miserable Bodies ! Those that are ready to famish for want, feed them ! Those that are bound to beds of pain, loose them & Those that are in prison, and bonds, release them ! Those that are under the fury of persecution ; and cry under the yoke of oppression, relieve them ! Those that lie smarting in their pains and wounds, cure them ! Those that are distracted in their thoughts and wits, settle them ! Those that are in perils of their estates & lives, preserve them ! Jesus ! That didst freely distribute thy comforts, and cures , to all miseries and maladies of men , when Thou wast on earth ! have mercy on all, and help them. Far or near, with us, or from us, Lord have mercy on all ! even every son and daughter of Adam at this time in Pain and anguish upon the face of the earth ; (where ever they are, whosoever they be,) what help I would pray for my self from Thee, or comfort from man, in their condition ; I beseech Thee, the God of all help and comfort, to give it to them. Take them to Thy care,

and

Daily Prayers

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and tender them; Supply them, and succour them; have compassion on them, and heal them.

Jesus that didst give Thy blood for them, deny not Thy bowels to them. Thou that didst redeem them all, preserve them. Even all miserable souls and bodies, I beseech Thee for Thine infinite mercies sake. Amen.

A Prayer against the temptations of the time.

1 Cor. 10. 13. O God, who wilt not suffer us to be tempted above what we are able to bear! Succour me, that the Temptations of the Time doe not overwhelm me!

Discover to me the wayes of Thy providence so far, that I may see, why I should neither deny it, nor doubt it. And

Iob. 15. 6 make me know Thy judgements to be Rom. 11. so unsearchable, and Thy wayes past

33. finding out, that I may humbly submit my wit to Thy wisdome, and admire

Iob. 40. 4 & 41. 3. & 41. 3. and adore the Justice, which I do not see.

Let me not be of so narrow a mind, as to confine Thy work to one world, which Thou dost not finish but in two. Nor let me be such a creature of sense, as to believe Thou hast no other Reward, or punishment then what I see and feel.

O let my Eyes look to the end of all,
(Hea-

(Heaven or Hell) and let me envy no ill mans happiness , who shall end in Hell, nor bewail any good mans wretchedness, who shall have Heaven for his end. And let me understand, that prosperity of Sinners is a heavy Plague, because their spur to Hell (the greatest Punishment:) and adversitie of Saints a happy mercy, because Thy rod to beat them into Heaven, (the best reward.)

Meanwhile, let me not give a breast full of Thy Peace, for an arm full of that wealth, which breeds nests of Vipers and Adders in their hearts, and continual stings in their bosomes : Let me prefer the sufferings of Innocence, before the spoiles and triumphs, of Violence.

O God, since a guilty Conscience is the greatest punishment on Earth (because next to Hell;) And accusing and condemning Thy providence, and forsaking my innocence , the greatest guilt ! To that extremity, let no temptation ever lead me ! Jesus keep me from it by Thy grace and mercy . Amen.

Note, those Prayers after Morning Prayer (and so these after Evening prayer may be added or omitted, and at other times used, as occasion and disposition directs & serves thy devotion.

Evening



Evening Prayers.

1. Collect, for Grace.

Lu. iiii. 13. **T**HOU that hast promised Thy holy Spirit to those that ask it, give me Thy grace O God with courage and constancy so to fight, and subdue my flesh, and ghostly enemy; that I may pass my pilgrimage in Thy Fear, and at last receive my triumphs in Thy glory, through the merits of Jesus Christ our Lord. *Amen.*

1 Pet. 1.
17.
Apoc. 3.
21.

2. Collect, for Peace:

Phil 4.7
Gal. 6.16. **O** GOD of Peace, Who art Incomprehensible; give me Thy Peace, which passeth all understanding: Let me so live according to my rule, that I may have peace with my Conscience: Let me be so ruled by thy holy will and word, that my Conscience may have peace with Thee. Lord! Make an everlasting peace with me: and let me never do, what will break that league with Thee! Dear Jesus, Treat it for me in Thy blood, and maintain it in me by Thy spirit, *Amen, Amen.*

3. Collect,

for Evening.

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3. *Collect, for Health.*

IT is the wonder of thy providence O Lord, that a body subject to thousands of frailties & casualties every day, should enjoy health or life an hour; yet through thy mercy I have both, at this instant. Lord continue to me what I have; and let me so improve it to thy honour, that thou maist continue it; and for Christ His sake, do not for any wickedness, smite me with sickness, I beseech thee. Amen, Amen.

4. *Collect, for safety.*

FOrgive O Lord, the forfeitures ^{ps. 91. 11} I have made of thy protection, by the wandtings of my life.

And though I have not been (as I should) a dutifull Child: yet be thou O Lord, (as Thou ever art) a Merciful Father. Forget not Thy fatherly goodness to me, who pray Thy pardon for offending Thee, Thy grace to serve Thee, and Thy providence to preserve me, this night, and evermore, through Jesus Christ our Lord. Amen.

5. *Collect, for Friends.*

O Lord, it is joyful for Friends to ^{psa. 16. 3:} love, and live together on earth; but ^{Heb. 12.} the joy of joyes, all to live with Thee ^{22, 23.} in Heaven. I beseech Thee, let this happiness

pines be the portion of all, whom
Thou hast made more nearly, and dear-
ly mine. Let us so live in thy service,
that we may dye with Thy salvation.
Mean while, what wants of earthly
good to any, give us : What is amiss,
and offensive to Thy heavenly majesty
in any, forgive us : What is requisite
to make us so to serve Thee now, as
Thou maist save us then, in bounty
bestow upon us : truth and grace a-
right to see, and seek Thy face, in Je-
sus Christ our Lord. Amen.

6. Collect, for the Kingdome.

O Lord, we lie all in broil and blood,
(Pity us !) Our distractions
threaten desolation to us, (preserve
us !) Our sins cry loud for Thy Ven-
Ezek. 18 geance upon us, (Pardon us !) Thy mer-
30. cies have been great to this Nation,
Pl. 72. 1, 2 (Lord remember them !) Thy Deli-
Pr. 8. 16. verances of us have been many, (Lord
renew them !) that iniquity be not our
ruine, let us repent, and ruine it ! The
guilt and blood upon us, forgive:
Our breaches, repair ! The order
which may bring Peace, establish !
the Government Thou hast establish'd,
maintain ! What is just, and right in
Thine eyes set up ! what Thou seest
evil,

evil, cast down ! What makes the Nation miserable, Remove : What may make it happy , Restore : Lord ! for Thy mercies sake, Say we have been miserable enough, and make us more happy ! Let the light of Thy countenance shine again upon us, and grant us peace! The power and authority which may procure it, preserve ; and those to whom Thou hast given that power, bless them to us, and us in them, and all in Thee, for Jesus Christ his sake:

Amen.

7. *Collect, for the Church Catholick:*

Behold O God, and Father of our Lord Jesus Christ; I, a Christian, and Child of his and Thy true Catholick Church, pray Thy mercies on my good and great Mother, and all my Brethren, and her children in Thee, and Thy Son. For errors amongst them, send them truth ! For Schism, Unity ! For Superstition, warrantable Worship ! For Confusion, Order ! For Profaneness, Piety ! For Variance, Concord ! For War, Peace ! That all may, as one body, with one mind and heart, and mouth, and knee, believe, love, confess, adore, and so serve Thee, and Him, Whom thou hast sent, Jesus Christ, (the great Lord, and

Ioh. 17.3

and common Saviour of us all) as Thou mayest save us all in the World to come ! O Thou head of the Church, save Thy body! By Thy blood, cleanse it! By Thy Spirit, sanctifie it ! By Thy power preserve it ; and every limb of it, dear Jesus! Amen.

8. Collect, for the Church.

Eph.1.22 **O** Christ, Head of Thy Body, the Church ! Let not this poor member of it amongst us, perish : what it is Thou seest; Lord, with pity behold us ! what it was, thou knowest ; O Lord, in mercy restore us !

Thy primitive order in Christian truth and worship which is cast down, set up! The present Confusions, Distractions, Innovations, Errors, which are got up cast down ! Set up Thy glory, O Lord, amongst us : And what is set apart to support it , do Thou maintain, and continue to us, and Our posterities after us, for Jesus Christ His sake. Amen, Amen.

Concluding Prayers

Behold Lord I have prayed, thy grace and peace , with health, and protection, for my friends, the kingdome, and This, and Thy Church! Grant good God , all the requests I have

have prayed of Thee ; or what more,
I should have prayed from Thee : or,
what any else, have prayed with me ;
for Christ Jesus His sake : In whose
Name I have presented ; with whose
Words I desire to perfume and perfect
my Prayers : beseeching Thee , that
His Spirit may breathe in those words,
in which I know I pray , both what,
and as I ought ; And therefore (as
devoutly) confidently, say, *Our Fa-*
ther which art in Heaven, &c.

The blessing.

THe God of mercy and peace , Be
with me (body and soul) and
bless me, and all mine ; and those that
need His mercy, this night and ever-
more. *Amen.*

So ends the Evening Prayer.

Prayer

Prayer against Revolting in Religion.

O Thou unchangeable truth and goodness ! Make me constant in both. Both for truth of Religion and goodness of Conversation ; continue me ever without Change. Let me not change

Iam.1:26 a good life for a bad, lest I lose the blessing of my Religion, be it never so right.

Mat.15.9 Let me not change a right Religion for

Act.22.3 4 & 23.1. a wrong, lest I lose the benefit of my

8.26.9. Life (though never so good.) I see, O

Lord, examples of Apostacie every where;

*Forma- *Forma- but let me not be, One ! I hear ar-
ny 100 guments for alteration in every mouth,
years to- but let me not heed, Any.

gether prosp- Nor, from the profits and honours,
rous. which follow the ways of others; Nor from

§ Of 30 parts of the losses and persecutions, which meet

theworld but six me, in mine. Let me not change for
are Chri- present prosperity ; lest I turne *

stian, Turk and take Alcaron for my Creed!

Heathen. Nor for meer universality, (b) lest I be
most come Heathen, and offer diavelish Sacri-

Brier. En. fice, for Thy service : Nor for shew
c Act. 13. and pretence of Antiquity, (c) lest I

18,19. turn Jew, and receive Talmud for
Ioh.9.28 Gospel. Nor for general pomp of Ce-

Heb 8.8.3 remony

remony with many, lest I take Poison
for Health, d and Pain for Life. e NordAp.17.4
for a particular deformity of service of e Mar. 23.
some few, lest I lose a Limb for a Wen, ^{27.} f Heb. 10.
and make a Rupture for strength!

With the present Roman-Catholick, ^{25.} Eph. 4.16
as now he lies divided, and fallen from Ieh. 15.6
the Antient, let me not Unite, lest Ig Ro.1.8.
maintain a Schism from the Primitive! ¹Cor. 1.2.
And from the Christian-Catholick who-
ever, let me not separate, lest I make
a Schism.

In that Christian Church therefore,
which is restored to ancient Apostolike
Faith, with Primitive Discipline and
Devotion, and Catholick for both: Where-
in by Thy blessing I was happily both
Baptized and Born, Let me Live, and
Die, and not depart from it all the daies
of my life.

Not for duty sake, (forsaking Her Rut.1.16
for poor) because my good Mother. Not
for charity sake h (if her stronger child) b Rom.14
for scandalizing my weak Brother. Not i 13.
for shame, because the wind blowes ⁱ COE 4.9
cross, i lest the Enemy blasphemeth. Not i Heb.13.9
for fear, lest denying God before men, He ^k Mat. 10
deny me for it before Angeles. k Not for ^{32.} Mar. 8.
honour (because many do) that God may ^{38.}
more approve me that do not. Not for Ioh.5.24

Con-

1 Cor. 11. I conscience sake, that it may appear to be
 19. (not profit and credit, but) meer truth
^m Mat. 10 and goodness, which I love above all.
^m Mat. 10 Not for salvation sake, lest I lose my
ⁿ life with God, for saving it with men.
 39. Not for my Lord Jesus sake, who for my
^o Heb. 12. example Himself witnessed before Pont.
^{2,3.}
^x Tim. 6. us Pilate, a good confession o! Nor for His
^{12.} holy servants sake, who stood confessors
^p Heb. 11. and fell Martyrs for his Truth p, after
^{36,37.} His, and for my Example. O let me then
^b Act. 21. (if so Thy will be) witness it to bonds q,
^{13.}
^{Rom. 14. 8} and seal it with my blood, but not
^{Heb. 13. 8} Apostate from it, for what trouble or
^{* S. Basil} Torment ever, shall come either in life or
 to the death; that whether I live or dye, I may
 Emperors be Thine, and Thou Mine; I alwaies
 threatening pre- Thy faithful Servant, and thou ever
 fident, my blessed Saviour.

Ego certe O Thou that art Yesterday, To
 idem qui jam sum, day, and the same for ever. Give me
 cras at de Thy holy Spirit, to be to day what I was
 redibo. yesterday, and to morrow, what I am to
 Theod. day, * alwaies what I ought to be (thine,
 Hist. 1. 4. and the same,) for ever and ever Amen!
 cap. 17. Amen!

A
The
will
Th

A Prayer for our Enemies.

O Lord Jesu Christ, who when Thou ^{1 Pet. 2.23}
 wast Reviled, Revilest not again,
 When Thou suffered, Threatnedst
 not, But Committedst Thy Cause to
 Him that judgeth righteously; And
 after Thy Holie and Heavony Example
 hast Commanded us, To Bless them that ^{Mat. 5. 24}
 Curse us, and Pray for them that Per-
 secute us! We beseech Thee, give us
 grace, According to Thy Holy Precept, ^{Act. 7. 60.}
 and Paterne, and the Presidents of Thy ^{Luc. 23.}
 most Meek and Humble Saints, to pray ^{24.}
 for our Enemies and those that hate us.
 Father forgive them that know not what
 they doe! For all the ill they have de-
 spitefully done, and doe us; Give them
 repentance Good God, that Thou maist
 forgive them! Shew Thou mercy to
 them that shew none to us! Even for
 those who are ready to shed our Blood, we
 pray Thee to shed Bowels of mercy ^{1 Cor.}
 beseech Thee, We beseech Thee, o Lord,
 let their Timely Conversion Prevent
 their Eternall Confusion! And if the
 Riches of Thy godnesse and forbearance
 will not lead them to repentance, let
 Thy Judgements drive them to Conver^{Rom. 2. 4.}
^{Psal. 83. 6.}
^{11a. 26. 9.}

Psal. 89. sion. Fill their Faces with shame, that
 16. Thou maist fill their Hearts with Re-
 morse. Thou that wouldest not have a
 Sinner die, but Turne and Live ! Turne
 Ezek. 33. them Lord, that they may not Die. Turne
 11. them Lord Jesus for Thy Mercies sake.
 Lam. 5. Amen, Amen.
 21.

A Thanksgiving and, Prayer for the
 use of our Senses, Limbs,
 Witts, &c.

O GOD of my Health and Strength,
 and of my Salvation, I doe humbly
 Magnifie Thy Great Goodnesse; for the
 use of my Eyes, the use of my Eares, the
 use of my Senses ! For the use of my
 Tongue, the use of my Hands, the use of
 any par. my Legs, the use of my Limbs. For the
 ricular, use of my Liberty, the use of my Witts,
 if any the use of my Meanes, the use of my
 Want. Friends ! For the use of Thy Gifts, the
 use of Thy Graces, the use of Thy
 Ordinances.

Lord make me sadly to Consider, how
 many Millions of men upon the face of
 the earth, want the manie Mercies which
 I enjoy : Many being Blind, Deafe,
 Dumb, Lame, Decrepit, Bond, Mad,
 Poor, Destitute, Miscreants in Thy
 Church, Exiles from it, Aliens to it.

Make

Make me humbly to Remember, that
for my wickednesse before Thee, and Un-
worthiness to Thy Blessings, Thou
mighest, and maist most justly make me
One of those Miserable Ones that doe
so want. But (Blessed be Thy Mercy)
I am not so miserable !

O Lord for thy Mercies sake, I beseech
Thee forgive me the bad use of the
blessings which I have had from Thy
Goodnesse, and not Employed better, to
Thy Honour. And (to the Glory of Thy
Selfe, and Comfort of Thy Servant)
Continue to me the use of all I have, and
Give me Grace, not to abuse any, that
Thou maist Continue all, for Jesus Christ
His sake. Amen.

Prayers for Particular and severall
Occasions and Conditions.

Prayer for One in Prosperity.

MY Prosperity is Thy Gift O God ! Not to make me Proud and Potent to Despise and Injure others. Nor more Presumptuous and Priviledg'd to neglect and offend Thee; But to oblige and engage me more against Sin, and Enable and Encourage me to Thy Service. And let Thy End be my use of it, O Lord !

What Thou Bestowest as a Blessing, let me not Turne to a Curse, and of a Staff of Help make a Sword of Mischief, lest Thou take mine away, and draw Thy Sword against me, and Cut me off in surie, and Cast me for it into everlasting Adversity.

O let me be better Resolved, and it, better Employed, that Prosperity may be not my Onely, but Little Heaven, A Signe of Thy present Favour, and Type of my future Felicity : Where I shall prosper without Sin, or change for ever. As an Advance to Thy Service, Lord Continue it; if an Hindrance to My Salvation, Remove it ! Let me not

not Prosper for a Time to Perish to Eternity. Sanctifie it better to me, or Take it from me, for Jesus Christ His sake, Amen !

Prayer for One in Adversity:

Adversity is my Lot, but Thy Will, O Lord ! So let me Eye it, and Improve it. To Reclaime me from Evill ways, and Approve me in Good. If so grievous to beare it for a Time, O God, what is it, to suffer it, and ten Thousand times more misery then it, for Ever ! If I be Ill then, let it be Thy Rod to Reelaime me ! Heb. 1. 6. And if Good, Thy Staffe to make me stand better in Grace, and Advance unto Thy Glory ; Thy Fan to Purge me, Psal. 23. Jer. 15. 7. Thy Furnace to Prove me. So Adversity to my Body, be the Prosperity of my Soule, let it come and Welcome O Lord ! That my Soul may at last Everlastingly Prosper with Thee, in that Day of Blisse which knowes no cloud of Ill, nor End of Good, to Eternity ! Since it is a Signe of Thy Mercy, or 1 Cor. 11. 32 Badge of Favour, and Means of Glorie, let me not be Impatient for it, or 2 Cor. 4. 17. Ill under it ; lest I Perpetuate my Woes to Two Worlds, and whom

Thou hast but for a Time, make my self,
Miserable for Ever.

Jac. 1.12: Jesus I Who didst go from a Crosse
to a Crowne, and dost Crosse me, to
Crown me ! Let me carry mine pa-
tiently, that I may Come to Thy
Throne, and not Cast my selfe from a
Crosse of woe, into a Gulph of Con-
fusion.

From such Miscarriage under it,
Lord deliver me ! Dear Jesus. By the
Merits, and Example of Thy Holy
Crosse, and By the Virtues and Worke
of Thy Holy Spirit, Doe it for me,
Sanctifie it to me, I beseech Thee,
Amen, Amen !

The Guardians Prayer.

O Thou Great Protectour of all,
but Especiall Patron of the Poor
and Destitute ! By Thy Providence I
am a Guardian, O give me Conscience
to be a Good One. Let me Consider
that though the Father of my Childe
be dead, and knows nothing that I doe;
Thou livest, and seest and observest all,
Who art both the Guardians Judge,
and the Orphans Father. And will
Deut. 32. 1. surely call me to an Account, and Con-
Isa. 1. 23. demne me, if it be injurious to His and
Thy

Thy Childe. Let me not therefore dare
to make an Orphan a Prey ; Let me
not Cause or Suffer Spoile to be done
to his Manners or Goods, lest his vices
and miseries be required at my hands.
Let me care for him as my own; yea so
much the more, because both His Fa-
thers Will, and I hine, have Committed
him to my charge ; and to shew Love
and Faith to him, will evidence an
affection good, not by Nature onely,
but Grace. Let me care for him as Thine
Own, and be no more false to the Son
of Thy Bowells, then to the Childe of
my own. That at the Great day of Reck-
oning, I may say with comfort. Bebold
me and the Children whom Thou hast Isa. 8, 13:
given me ! And Thou maist say to my
joy; Well done good and faithfull Servant,
Thou hast been faithfull in a little, be
Thou ruler over much ! Lord, let me so ^{Mit. 25:} 23.
Doe now by Thy Grace, and Doe
Thou so say then, in Thy mercy, for
Jesus Christ His sake, Amen. ^{Isa. 11, 1}

The Orphans Prayer.

O Thou Ever-living God and Father
Of all, but especially of the Father-
lesse ! Be Thou Mine, Good Lord !
My Father hath left me a poor Or-
phan

phan on Earth, Lord, be Thou my Father ! Provide for me as a Father against all Wants ; Protect me as Thy Childe against all Wrongs ! Ease me as a Father, of all my Cares ! Comfort me as Thy Childe, in all my Griefs ! Instruct me as a Father, in all my wayes ! Correct me as a Childe, for all my Errors ! Defend me as a Father from the hands of my Enemies ! Command me as a Childe to Good Guardians, Thy Angels ! Bequeath to me as a Father, my Portion on Earth ! Prepare for me as a child, Thy Inheritance in Heaven ! Give me (as my Father did) His Blessing to be Thy Servant ; and give me (what He could not) The Grace to be Thy Child. For Dependance, For Observance, For Patience, For Contentednesse, For Humblenesse, For Fear, For Love, For all Child-like Duty, Lord Give me Thy Grace !

Let all my Fathers Goodnesse ever Live in my Life ; and let all His Ill, be Buried at His Death ; But after Thy Fatherly Precepts and Example let me ever live, in whom there is no Ill at all, but all manner of Goodnesse ! O Give me Grace so to Bee, and live, As Thy

Particular Prayers.

57

Thy Poor Child, So Thy Good Child
O Lord That Thou maist be Twice
my Father (as Ihy Orphan and Saint)
I may have Ihy Double Portion, both
of Protection , and Salvation ! Thou
maist be to me a Double Blessing (My
Sheild and Crowne.)

O Jesus ! that *wouldst not leave* Psal. 84.
Thy Children Orphans and Comfort- 12.
lesse, have Care, and Comfort for me Joh. 14.
Thy Poore Orphan and Child. Take ^{18.}
Care for me on Earth, but especially
for heaven ! Have Care of my Life,
but above all, of my Soule. For Thy
tender Mercies sake, be my Keeper and
Comforter for ever. *Amen ! Amen !*

The Magistrates Prayer.

O Thou Soveraigne of the World ! 1 Tim.6.
I am Superiour to Ohters, but ^{15.}
Subject to Thee, And by Thee, and for ^{Psal. 2.}
Thee, am made their Superiour ! Let ^{10.}
me not then doe injurie to any, lest I ^{Rom. 13.}1.
suffer punishment from Thee , for do-
ing ill both Against Thee, and by Thee;
In whose Roome, and for whose sake,
I stand above others in Authority ! By ^{Psal. 82.}
my Place, I have Thy Name, O God ! ^{6.7.}
By my Power, let me not make my
self a Divell, lest when I dye (as I must

D5 doe

Particular Prayers.

doeas a *Man*, Thou give me to the Tormentour for my Crueltie, & Iniquity, and make me for ever the Subject of Thy Wrath, and His Tyranny. Lord Jesus, make me do right in thy Name, that I may not Suffer Ill to all Eternity, I beseech Thee, for Thine Infinite and Endlesse Mercy, *Amen!*

The Subjects Prayer.

O Lord ! What Thou hast made me, let me be content to be Subject unto Power above me ; Subject not for wrath only, but for Conscience sake, because Thou hast so made both Me & the Power ! If I Resist the Authority Thou hast Ordeined, I am Twice a Rebell both against Heaven and Earth, (God, and Man the Deputie of God !

O ! Let me not Dare it, lest a Double Plague befall me for it, in Earth & Hell.

Rom. 13. In my just Magistrate, let me see Thee (Thy Power in His Scepter, Thine Ordinance in His Power) And seeing both in Him, Conforme to His Will ; when it Contradicts not Thine : But if

Dan. 3: visibly Crosse to Thee, My Soveraigne Lord, let me not Obey Him, lest I Re-

13. bell against Thee, And for Fearing Man before God, be cast into the Prison

Mat. 10: Prepared for the Devil Where Eternall Torments.

28. Shall

Mar. 10: Prepared for the Devil Where Eternall Torments.

33. Shall

shall lye upon me (Soule and Body), for following His Conduct, who Himself first Rebelled, and since Tempts all to Rebell against Thee. From Rebelling against just Authority, Keep me ; and from Complying with Unjust, Deliver me, lest My Obedience as well as My Disobedience, Damne me ! Keep me from both, and Deliver me, Deare Jesus I beseech Thee ! Amen, Amen.

The Master's Prayers.

O Lord ! I have a Servant, but am Job. 31.
Thine ! And so He is my Fellow, 13.1.5.
Made by the Same Hand, Bought by Gal. 3:
the Same Blood ; So, let me Eye him,
and Use him, and not as my Slave. Let
me not be Cruell to him (Back or
Belly ;) Not injurious to him (Soule or
Body ;) Let me doe nothing Unjust
or Unmercifull to him, lest Thou who Mat 18:
art Just, deny to be mercifull to me, 33.

As He is my Servant by Thy Provi-
dence, he is my Brother by Thy Grace; 1 Tim.
A Servant to me in my Family, but Heire 2.
with me of Thy Kingdome : So let me Gal. 3:
Treat him as a Brother, and Use him 29.
as Thy Son, that Thou maist not for
my Tyranny Disclaime me for Thy
Child, & Discard me from Thy Crown.

So

So bee it, For Jesus sake, from me to
Him, that it may never be So from
Thee, to me. *Amen.* O Lord, *Amen!*

The Servants Prayer.

ph 6.5. IN my Christian Master, let me see
Col. 3.22. Thee, O Christ, and so Serve and
3. Observe Him; Not because His Eye
is upon me, but because Thine, Sees me.

Tim. 6. And the more I do Professe for Thee,
Tit. 2.10. the more Faithfull and Dutifull let me
be to Him; Lest whilst I Pretend to
Religion, and Thy Honour, I raise a
Tim. 6. Blasphemie, and Scandal on both: Let
me not looke at Thy Blood, which
hath made me Equall with Him, but
at Thy Providence, which hath made
me Subject to Him; and at Thy Will,
Tit. 2.9. who wilt have me Obey and Serve
Col. 3. Him: From being guilty of ill Ser-
vice to Thee, & Him, (Against both my
Ph. 6. Master in Heaven & Earth & Drawing
Religion into the Conspiracie, Deli-
ver me Good Lord, for Thy Mercies,
sake! *Amen.*

The Physicians Prayer.

1.8. *O* Lord! if I be Any thing, it is by
1.14.5. Thine Ordinance, and as Thy
Instrument; By an Understanding and
Use

Persicular Prayers.

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Use of those Creatures and Meanes, Col. 4.
of which Thou art the Author : If I ^{I4.} Pial.147.
Cure then, let me not Usurpe Glory ^{3.}
from Thee : If I Miscarry, let me take Psal.103.
the Infirmitie upon me ! And O Lord !
Since I am a Man (not God to Heale)
Preserve me I beseech Thee from all
Wilfull Neglefft and Hurt ; and Par-
don what is of Ignorance, and Invo-
luntary ! O Thou Great Phyfitian,
who doft never Err, nor fail to help
when Thou art pleased to take in
Cure ! In whatfoever I shall Direct,
or Doe, let Thy *Wifedome* goe be-
fore me, and Thy *Blessing* along with
me, that *Success* may Come after me !
And as I take Care of the Rich for
my Sake, let me Tender the Poore,
for Thine. A Patient For whom Thou
wilt both pay Thy Blessing on my
Labours, and Thy Blessednesse on my
Selfe. For whose Cure, Thou wilt both ^{Mit. 25.}
Satisfie me with Thy Comfort Now, & ^{36.40.} !
Hearefter with Thy Glory ! So be it, ^{Mat. 8.16}
Deare Jesas, Thou Good Phyfitian of
Mankinde, and Me, when all were ^{Luc. 4.}
Deftitute, Sick and Poore, and had no-
thing to offer for our Health. Let no
Fee be so welcome as Thy Favour : Let
me Heale like Thee, that I may be belo-
ved

Particular Prayers.

ved of Thee, and of Thy Heavenly Father, In, and For Thee! Amen, Amen.

The Patients Prayer.

Job.13.4 Mar.5.26 2 Chron. 16.12. **O** Lord! I seeke Help on Earth, bix
Hope it, from Heaven (without
erour I cannot otherwise seeke and
Hope.) Let me not then make my
Physician my God, lest Thou Smite me
with Sicknesse for Robbing Thee of
Thy Glory. Nor let me neglect Thy
way to Health by Him, lest Thou De-
ny it me, for Going against Thy Pro-
vidence: Trust Thee I must, but not
Tempt Thee; Believe Thou canst Save
without Meanes, but not Tye Thee to
Heale by Miraele! So then, let me by
Him, seeke to Thee, and Doe Thou So
Direct His Thoughts, that He may
not Err about me! So Blesse His
Rules, that I suffer not by His Error!
But by Thy Blessing on me, and Him,
may Finde what I seeke, and Have
what in Thy Name I Aske and Hope;
Health to Serve Thee more Cheerfully,
and live more Comfortably. For

psal.41.4.

Ioh.12.40

which end, with my Bodie's, Give me
my Soules Health, Thy Grace, Good
God I beseech Thee. And let me now
and ever above all things Aske, and

Seek

Seeke, and Finde That, with Thee.

Luk. 4.

O Jesus the Physician of Bodies and
Souls ! By the vertues of that Balme
and Spirit of Blisse (Thy Blood and Holy Ghost)
shed to Heale and Save me ! For Thy Mercies Sake, for Thy
Merits Sake, Deare Jesus, Give both to
me ! Amen ! Amen !

The Lawyers Prayer.

O Lord ! When I Plead at the Bar, let
me thinke Thou art the Judge, that
I may not dare to Pervert or Puzzle
Right !

When I give Councell in my Chamber,
let me see Thee by my Chair, that
I may Feare to Advise; what I know
to be Ill ! Lord ! If I be not Blinde, I
may see Thee, there ! All Judgement
is For Thee, and Before Thee, Over
Him that Sits on the Bench, and stands
at the Bar ; thou art Chiefe Justice,
and Judge : (Thou art about my Bed
and Paths) and lye I, or stand, or sit,
or be where I will, Thou Spiest out all
my waies ! O Then ! let me not Take
Pees from man, till I Give my Soule
to the Divell, and with Judas, Hire a
way my Salvation, for Fee.

Let me Councell and Plead Wrong
for

Deut. i. 17

Chren. 2

19.

Psal. 139. 1

Mata 6. 19

Isa. 1. for None, but Right for All; and for
 17. none more than those who want
 Prov. 31. Purse and Power, to maintaine their
 9. Right. That what I lose at Mans Bar,
 Prov. 14. I may finde at Thine, Who wilt Pro-
 21. nounce me Quite for such Acts of Mer-
 Job 29. cy, and Require no other Evidence
 16. for my Inheritance of Glory: let the
 Mat 25. Poore be my Client now, that at That
 34. &c. Day, I may be Thine: And Thou, who
 art my Judge, maist be my Advocate;
 Plead For me, Acquit me, Crown me,
 Bequeath the Kingdome to me.

Deare Jesus! Now, and Then, be it
 ever so With me, and To me, By Thy
 Grace and Merits, I beseech Thee, My
 God, My Judge, My Soveraigne Lord,
 and Onely Saviour, Amen! Amen!

The Clients Prayer.

Why wait I so much on man,
 and so little on Thee, O Lord?
 Why so much Cost and Paines to save
 my Estate, and so little to save my
 Soule? Why such Unweariablenesse
 to have my Will, and such Tediumness
 to doe Thine? By this eager follow-
 ing of my suits with Man, let me learn
 to be more Diligent and Devout for
 Thee, Q God.

Yea,

Yea, even so, I may Prosper better
in my Earthly Suits, (Thy Blessing can
make me Prosper ; Informe Counse-
lors, Move Jury, Rule the Judge.) They
will not Miscarry, if Thy Favour be ^{Psal. 37.}
my Solicitor ! O let me be Thy Client ^{5.}
O Christ ! ^{Psal. 4.}

In that Great Case, and Cause of ^{12.}
Salvation, (at that Great Day) be
Thou my Advocate. And let not my ^{Mat. 25.}
Neglects of Suits and Supplications ^{35. & 40.}
and Service now, be cast upon me in
Thy just Judgment. When I cry to
Thee my Judge for mercy, Then, Lord
speed me in my Suit now, if Thou
seest it good ; but in that mighty Cause
of a Kingdome and Eternity, let me
not be cast.

O Jesus that art to be my Judge, let
me finde Thee to be my Jesus then,
and not now therefore neglect Thee
my Lord and Christ ; not for my Will,
or Gain, or any Losse or Lust, I be-
seech Thee Good Lord, Amen, Amen.

The Courtiers Prayer.

WHAT is Thy Favour O King of ^{Esth. 6.}
Heaven, when so much to be's.
a mans Favourite ! If he can, and will
do much for his, what canst Thou, wilt
Thou

Thou not, doe for thine? O my God let me not by any bad or base Acts, seek Mans, to a losse of Thy Favour!

What is the Glory of Thy Court, when so much in Mans? What Oceans of Delights in Thy House when Theirs swim with such Pleasures? O Lord let not the Gawds and Glories of an Earthly Court, Keep me from the Joyes and Honours of Thy Heavenly Kingdome! By an Inordinate Pursuit of them, or any thing on Earth, let me not draw on me, the Displeasure of Thee the King of Heaven, lest I be Disgraced and Discarded Thy Palace and Presence for ever, for Doting so much on those Vanities and Toyes of Time. Even then when Temptations Court my senses most, to neglect my

Gen. 39. Soule, let me Keep a Court of Conscience cleare before Thee, that Thou maist therefore value my Service more, and Give me a Greater Reward of Glory; Even a Crown (above all
1 Cor. 9. Diadems on earth) of Honour with
25. Bliss and Immortality. So be it O
1 Pet. 5. King of Heaven I beseech Thee, for his
4. sake, who is the Prince & Favourite of
Isa 42. Heaven, Jesus Christ our Lord, Amen.
14.

The

*The Beggers, or Poor Mans
Prayer.*

O Lord as by Thy Providence I am Prov.23.
Poore in Estate, by Thy Grace ^{2.} Mat.5.3.
make me poor in Spirit, that whilest I
am a Begger on Earth, I may be an
Heire of Heaven, Preserv'd from
Pride, which makes the Soule Bankrupt
of Grace, and cast into the Prison of Jam.4.6
Hell, (Blessed, Blessed then be the Pro-
vidence that made me Poor !)

But let me not neglect a Part in
Heavenly Blisse, that have no Portion
of Earthly, lest I bring Two Worlds
of Woes upon me in Earth and Hell;
For Time and Eternity.

Jesus, that wast Poore to make me ²Cor.8.9.
Rich, let me beare my lot, because I
am but (as Thou wast) poor on Earth;
and teach me to Improve my poverty,
that I may be (as Thou art) Rich in
Heaven. If Riches hinder from being
so Rich, keep them from me, I be-
seech Thee; let me be a Begger, that I
may be Blest: Give me Poverty so it
bring me to Felicity. By thy Provi-
dence and Grace, bestow that on me : Jam.2. 5.
Take not this from me, Lord Jesus

Amen.

The

Luc. 4.

20.

1 Pet. 2.

1. 2.

Luc. 8.

14.

Act. 10.

33.

Isa. 58. 2.

The Hearers Prayer.

Keep me from Wandring Looks,
and Thoughts but especially from
Fixed Lusts, O Lord ! without Pride
and Prejudice, let me Heare, Resolved
to Learne what Thou doft Teach, and
to Doe whatſoever Thou ſhalt Command.

For Fashion or Cuctome, let me not
Heare ; Or to paſſe Time, or please
Others, or my Self : But as a Dutie
(not Civility) out of Conscience, not
to Humour, but Better my Soul. And
Give me a Discerning Spirit to Keep
me from a Deluded One ! Let me not
Believe every Word I heare, leſt I
make a God of Man : And Ill, or Er-
ror, let me not credit upon any mans
Word, leſt I make the Divel my God.
With Judgment let me Hear, and Ac-
cording to known Rules of Truth and
Goodneſſe, Discreetly judge what is
New, and other, to be false and naught:
Yet let Me not Sit (as a Judge) to
Heare and Censure, but Submit to
Thouſe, who from Thee, have the
Charge and Oversight of my Soule.

And what I Learne let me Doe
that my Hearing may not Aggravate
my

my Sin, but Advance my Happiness ! Joh. 1.5.
 So let me Hear, and Doe, I beseech ^{22.}
 Thee for Jesus-Christ his sake. Amen ! Jer. 1.22.
 Amen ! Luc. 1.1.
^{28.}

The Husband-mans Prayer.

O Lord ! I Toile in vaine, if Thou
 dost not Bless me ! Bless Then ^{Psal.127.}
 the Labours of my Hands, I beseech ^{3. 5.}
 Thee ! Let me Reap what I Sow, and ^{Hag. 1.9.}
 Receive what I Hope for ; And take ^{10,11.}
 care to Enjoy honestly to my Comfort, ^{Hag. 2.17.}
 others Good, and thy ^{Mal. 3.10}
 Glory, what ^{11.}
 I Reap and Receive ! ^{Prov. 3.10}

As my Labour is Eden-worke, let ^{Gen. 2.15}
 me (to my power) Preserve a State of
 Innocency in it, and with it, Having
 Enough in my Arms, and a Paradise
 in my Breast (Thy Blessing with the
 Peace of my Conscience.)

Lord ! let not me take pains to have ^{Phil. 4.7.}
 my Field Fertile, and let my Soul lye ^{Joh. 6.27}
 Barren ! A Barne full of Goods, and ^{Heb. 6.8.}
 Heart Empty of Goodnesse ! Let me ^{aJer. 4.3.}
 therfore Plow up the Fallow grownd ^{bLuc. 8.}
 of my heart, by Repentance. Cast ^{c2 Tim 4}
 into it, the ^{dPsal. 1.2} Precious Seed of Thy Word in due Season, ^{e. 2.}
 Harrow it, with Pious Meditations ^{f. Heb. 4.2.}
 Fence it with Wholsome Precepts, ^{g. Luc. 2.19}
 Ask

c Isa. 55. Aske, and Wait (as the Sun and Early
 10. and Later Raine e) The Influence of
 f M. 112. Thy Heavenly Favour, and Spirit (in
 Humble Prayers.) That (as Good
 13. Ground) f I may not be Barren and un-
 2 Pet. fruitfull in the Knowledge of our Lord
 1.8. Jesus Christ, but filled with the fruits of
 Psal. 2. Righteousnesse ; Growing in Grace,
 11. 2 Pet. 3. To the Encrease of God, That at the
 18. End of the World, when the Tares of
 Phil. 1. the wicked ones shall be Bundled and
 11. Col. 2. Burnt in Fire, I may (as Thy Good
 19. Wheat) be Gathered and Garnered in
 1 Thes. 3. Rooms of Blisse. And in the Meane
 12. Mat. 13. time Have a Former Harvest of Peace
 30. on Earth, Till the Latter come of Thy
 Eph. 6. 9. joy and Glory in Heaven:

O Thou Great and Blessed Hus-
 bandman of Souls, Teach me this Ho-
 ly Husbandry of my Heart, so to Thrive
 in Grace, that I may Grow Rich in
 Glory.

Joh. 15. And when my Life is cut down by
 11. Death, my Soule may be laid up in the
 Eph. 5. Mansion of Immortality, Through the
 16. Precious Merits and Operations of Thy
 1 Tim. holy Blood, and Spirit, O Lord. Amen,
 6. 18. 19. Amen.

The Tradesmans Prayer.

TO Buy and Sell, Thou doft Allow,
O Lord; But Deceits and Dis-
honesty, Thou doft Condemne! Let
me not Condemne what Thou Allow-
est, Nor Allow, what Thou Con-
demnest!

Levir. 15.

14.

Levi. 19.

13.

1 Thes. 4.

6.

What I know to be Ill and Unjust
in my Way, let me not Do at all.
What I doubt, let me seek to be In-
formed, that I may Know, and accor-
dingly Doe! Let not *Custome* in Ill
Take away the Sense of my Consci-
ence; Nor Community Carry away
my Soule, against Thy Law, and Its
Light.

Exod. 23

2.

O Lord! Thy Heaven is no Ware
to be exposed by me to Sale! O let
me not Sell my Soule with my Com-
moditie, leſt I give away My Salva-
tion to the Bargaine! What will it pro-
fit me to gaine the whole World, and lose
my own Soule? Or, What shall I
take in exchange for it? shall I then,
Swear, Lye, Opprefſe, Extort, Mete,
Weigh, Cheat it away, for a little
Gaine? O Keep me from that Mis-
erable Merchandise, This Wofull Ex-
change; To Take a little Money for
that

Mat. 16.

26.

Act. 20. that which Cost so much Dear Blood ?
 28. For a poor Penny, to Sell so Rich a
Perpetuity ! Let me not make my self
 a Miserable Bankrupt to Eternity, to
 save my self from being a Beggar for a
 Time ! You, in the way of Diligence
 and Honesty, Thou canst make me
 Rich ; *a* And if I doe forsake that
 way, Thy Curse may Meet me *b*, and
 justly make me a Beggar on Earth,
 who have so wretchedly made my self
 a Bankrupt in Heaven. Lord let it ne-
c Job. 20. ver be so with me ! If my Bags below
 15. 16. 9. be Empty, let them be full above *c* ;
 Heb. 2. Let me not be Rich in State, and Poor
 13. in Conscience. A Prince Abroad, and
 Eccl. 9. Peasant at Home. Have Abundance
 Hag 1. 6. in my Factory, and nothing in my
 1 Tim. 6. 9. Country.
 Prov. 28. 20. In the way of well and Just Doing,
 c Luc. 12. make me to Depend upon Thee, and
 33. Pray Blessing from Thee ; and in that
 Heb. 13. good way to make us Rich, Lord give
 14. 15. 16. Psal. 49. it me, I beseech Thee, for His sake,
 17. who became Poor, to make us Rich,
 Luc. 12. Jesus Christ our Lord, Amen !

21.

Tutors or Teachers Prayer.

O Lord God, Father of Lights, from whence cometh every good and perfect Gift.

All Arts are thy Works. Thou art the first Master and Teacher of them all. I pray Thy Blessing therefore on me and the Children of which I am the Teacher!

Let me Carefully Consider, that I have so many Fields to Till, as Children to Teach, & accordingly to Tender them. Not harshly to Teare, but gently to Breake up these Fallow grounds, and Diligently to Sow the Seeds of Knowledge and Virtue in their Minds, and Wills. And Patiently to Expect from Heaven, (in due Season) the Fruits of what I sow.

Let me Prudently Observe, What Each Parcell of Ground will best Bear, That I may not Over-cloy Some, and Undersow Others, but justly Distribute and Measure out my Seed.

Let me Conscientiously Consider, that Children are not more their Parents, than Thine; Put by Thy Fatherly Providence into my hands, the better to Polish and Perfect their Mindes; and

Luc. 16. 2. that Thou wilt one day call me to an Account for Thy Jewels !

Psal. 34. 11. Let me *Comfortably Consider*, That they are Mine as well as Thine. As Fashioned and Formed by me to Knowledge and Goodnesse, I am Father of their Mindes, and they, The Begotten and Borne of my Paines and Cares ! And Their Soules from my hands took that First Seed, by vertue of which Through Thy Grace, they grow to be Good Children in Thy Church, and Heires of Thy Joyes.

Isa. 8. 18. Lord, let me every way Consider, with Care and *Wisdom*, and *Conscience*, and *Comfort*, Thy Providence with their Capacity, and My Advantage with Thy Interest ; That I may Serve That, and Observe This ; And Preserve This, and Promote That. That so I may at that Day Give up my Account with joy, and say, *Behold I and the Children whom Thou hast given me !* For which End the better to Discharge my Duty to Thee and Them, I humbly beg Thy Fatherly Blessing on me and my Children ! Bestow it on us for Thy Christ His Sake, O Lord ! *Amen.*

The Schollars, or Pupills Prayer.

O Thou Eternall Fountaine of all pial. 36.
Wisdome and Goodnesse , give 9.

my Heart a Capacity to Containe so
much, as Thou seest to be most for my
Blisse and Thy Glorie : And Poure
from Heaven so much into me, as will
Fill my Capacity ! And Bless Those
Hands on Earth, by which Thou in
Thy Providence art pleased to Derive
it unto me ! And let me with all Di-
ligence and Willingnesse be ready to
Receive and Take it into my Heart,
and not Heedlesly Spill and Lose out
of my mind, what They and Thou dost
so put in.

And Teach me as Knowledge, which
will make me a Man (not a Beast;) So Psal. 49.
Vertue , which will make me an ^{12.} LUC. 20.
Angell above Man ! And, as I have ^{26.} 2 Pet. 1.4
much Reverence for Those Masters, who teach
me Knowledge, let me have
most for those Divine Ones, who teach
me Thy Service. And Double Honour
let me ever Have and Give to those, ^{1 Tim. 5.}
who teach me Both those Good Lef- ^{17.}
sons of Knowledge and Vertue. And
furnish me with all Learning both Hu-
mane and Heavenly, to make me live

Ever well, both for Time, and Eternity.

Prov. 8. 12. As I am Mans Schollar, make me ever Thy Disciple, O Christ, *Wisdom* of the Father; In whom (as Waters in the Ocean) are all the Treasures of **Col. 1. 19.** **Col. 2. 3.** Knowledge.

Enrich me with some measure of thy Heavenly Understanding! Give me Wisdom to Know and Believe Thee, and Grace to Love and Serve Thee, and withall Reverence to observe my Tutors and Teachers in and for Thee. And doe Thou blesse their Studies and mine, that they may Convey all good Learrning fit for me, from Thee. Lord Jesus grant all this Good to me, for Thy Great Mercies sake! Amen!

Single persons Prayer, Intending, For, or Not against Marriage.

Rcm. 8. 28. O Lord, who knowest what Condition is best for me, and disposest all for good to those that love thee; Let Thy Hand of Providence lead me to that Course Thou leest best, whether a Marryed, or Unmarryed life.

If my minde ercline to Marriage, let Wisdom goe along with me, and Thy Grace guide me to make my Choice!

And

And since out of all Mankinde I am to Cull, & Take my self One, with whom to Bed, and Board, and Dwell, and live in weale or woe, till death ; Let me, ^{1 Cor. 7.} look out ^{39.} One of that Goodnesse of Spirit which I ought to Love ; and of that Likenesse to mine , which will make me more naturally to Love as I ought. Then let me Consider the Stock and Branch in and on which I am to Graft, & the Rooton which I must maintain Branch and Fruit in that Stock (next to Soule and Body) Honest Parentage and Meanes.

Let not the World carry me away to look above all, at Estate, lest I Wed my self at once to a* ^{10.} Wife and Woe, ^{2.} Husbād & Firebrand,

And let not my Friends Drive me * As the to such a Match of Mischief, lest they Sexe is, entaile upon me more Troubles then that sayes this, say Meanes, and become Parents as much either. of my Misery, as my Body. Without them, let me not dare to Contract so Gen. 20. great a businels, lest I have their Curse; 21. And with them make me feare to Gen. 27. strike no better a Bargaine, lest I want ^{46.} Thy Blessing. Encline my heart and ^{1.} theirs Good Lord, not to the most Gen. 34. wealthy, but happy choice, That I may 6.

live with content (the Heaven on Earth) and dye with Comfort, because I then go to a better Heaven. What will bring me those Two Good Estates make me, and them Esteem and Value, for my Richest Match.

And do Thou by Thy Providence
and Mercy make it for me (if any) for
Jesus Christ His sake. Amen.

Single Persons Prayer, Resolving Virgin life: or, The Virgins Prayer.

1 Cor. 7. Since I have a Will to Containe my
34. Self in Single life, and choose it for
a Freedome from Worldly Cares and
1 Cor. 7 Troubles, the better to Intend and
32. Mannage the businesse of a Holy and
2 Cor. 7 Happy One; Give me O Lord the
7. Gift to my Will; and Conscience
with both, to Have as a Body for lust
unknown to Man, so a Soule for all
Fidelity well known to Thee: Let
my Soule take Thee my Deare Redee-
mer for my Husband, and doe Thou
make me Thy Chaste and Undefiled
Eph. 5. Spouse. Thy Bed (in my Heart) make
33. 27. me to Keep without blot, that Thou
Cant. 2 maist sleep there in my Peace, and I
7. rest in Thine. And when the Joyfull
Jer. 6. 16. Marriage day shall come and Thou
Mat. 22. The Blessed Bridegroom Appear in
28. all

all Thy Glory, I may have for my Double Virginity, a Double Honeur and Crowne (One for my Virgin-
Body, and Another for my Virgin-
Soule.) Apoc.14.
4.

How resolved so ever, let me not Vow that of my Body, lest I lay a Snare for my Soule, and Satan take me in the Snare ; but with as much Conscience and Constancy set my self to maintaine that Estate, as if under a Tie of the strictest Vow, And more conveniently, because with more Freedom then a votary in those Bonds, as without all Tye, but of Conscience. Cor. 7.
5.

Whatsoever my Condition, by Thy Providence shall be ; Give my Soule the Gift to Keep Her selfe Perpetuall-Virgin before Thee. Make me remember my End to which I goe, and the Time when Thou wilt come. That I may Timely Prepare the Oyle of Grace in my Heart, sufficient to hold out in the Lamp of my life. That (if not a Double) I may be found a Wise Virgin by Thee. And when the Secure, and Foolish shall be Barr'd and Excluded the Doors of Blisse, I may be let, and taken into the Mansions of Thy Eternall Felicity, Blessed Bridegroom of

my Soule, for that happy Marriage,
Meeting and Dwelling, ever Fit me,
and to it, in Thy good time Bring me,
For Thy Great Mercies, and Merits
Sake, Amen, Amen!

*The Martyrs Prayer, or for One un-
justly Condemned, and to be Executed.*

O Lord and Judge of the World!

Psal. 94.

2.

It is hard for Flesh and Blood
that deserves not Bonds, to Hearc, and
Suffer the Doom of Death. Yet since
it is not without thy Providence that
I must suffer by the sin of others, nor
against thy Justice, since by thy Law I
deserve to die for my own; nor a-
gainst Honour, since to Die innocent is
to be Crown'd with a Martyrs Death;
nor against Blisse, since suffering for
Thy sake will raise up my Body and me
at the last day to a more Glorious
Crown; nor against thy Goodnesse,
for thou wilt Acquit my Innocence at
that day, though Man condemne me
now for Guilt. Let me suffer as a Chri-
stian, though used as a Heathen; and
depart as a Saint, though I die as a
Malefactor. With Prayers in my
Mouth, Courage in my Spirit, Hope in
my Heart, and Comfort in my Con-
science.

Mat. 10.

29. 31.

Rom. 6.

12.

1 Pet. 4

14. 16.

Mat. 5.

10. 11.

2 Tim. 2.

12.

J. m. 1.

12.

Apoc. 2.

10.

2. Thes.

1. 5 6 7.

2. Pet. 4.

16.

Science. If my Blood be spilt by the ^{Heb.12.1.}
ignorance of Men, Father forgive them ^{Act.2.1.}
that know not what they doe ! If of Ma-¹⁵
lice, give them Repentance to wash off ^{Act.8.6.}
their Guilt of Blood ; If I cannot sa-
tisfie them, and make them see my In-
nocence, let me Blesse and Magnifie
Thee that I have it. ^{Job 16.19}

O what a Horrore is it to Die with
Guilt, when so much Trouble to Die
even with Innocence ! Blessed, Blessed
be Thy Name O Lord, that I am clear
of that for which I am to die ! That
I shall sleepe my last in a Martyrs
Chair, and lye Buried in my Savi-
ours Bed. A Witnesse of my Truth
with Blood, and Defender of Inno-
cence, to Death ! With that Spirit and
Conscience, which would (by Thy
help) be Martyred for Thee, (Thy Holy
Truth) O Christ !

O let me not Blot my Innocent life,
by too much shame or dread of Death.
Let men know, it is Conscience of my
common Sins, (not that which is Im-
puted to me) which makes all my feare
to Die; Because then to appeare be-
fore That Great Judge, in whose Sight
(if He enter into Judgement) No man ^{Psa 143.}
can stand that doth live. And therefore ^{2.} ^{Psa. 130.}
take 2

take Courage, because I can, and doe
Appeale to that Righteous Judge, who
is Witnesse to my present Innocence,
and will Pronounce it as Judge in that
Day, at His Dreadfull Barre; When
Angels and Men shall be made Wit-
nesses of that Just Sentence of His for
me, for want of which now I am made
a Spectacle to the World, to Men and
^{3 Cor. 4. 9.} Angels! When Judge and Prisoner
both must stand at the Bar; and Judges
(unjust shall be Condemned, and Inno-
cents(Condemned) shall be Acquitted:
Yea, the Innocent shall Judge their
Judges.

<sup>1 Cor. 6.
5.</sup> To the Judgement of That Day, let
me Refer my Cause. To Thy Mercy
<sup>1 Pet. 2.
23.</sup> now committ my selfe. To Thy Pitty
^{Phil. 3. 21.} Commend my Enemies! To Thy Ble-
^{1 Thes. 4.} fusing my Freinds. To My Saviours Bo-
^{34.} fome, my Soule. To His Bed, my Body.
^{1 Cor. 15.} To Rest and Sleep, Till He awak-
^{54.} it to His Glory, and my Immortality,
^{2 Apoc. 7.} in Heaven. Where my Innocent Soule
^{34.} (washed with His Blood and made ful-
^{1 Thes. 4.} ly Innocent) * shall With His Holy
^{17.} Saints and Angels live with Him in joy
^{Apoc. 7.} of All Good, and never see, or suffer,
^{29.} more Ill, to Eternity! So be it O Lord,
To my Enemies, To my Freinds, To my
Body,

Body, To my Soule, To my Selfe;
So be it, now and evermore. Amen,
Amen!

The Prisoners Prayer.

Though my Body be Bound, Lord! ^{2 Tim. 2.}
Let my Spirit be Free ! Nor Cap- ^{26. & 3. 6.}
tive to Satan, nor Vassall to Lust ! Let Tit. 3. 3.
Thy Mercy therefore free me from the Pro. 5. 7.
fetters of Guilt, and Thy Grace Deli- ^{Rom. 6. 14.}
ver me from the Power of Sin. O ^{18.}
Thou Great and Blessed Redeemer of
Mankinde (by the Price of thy most
Pretious Blood) Redeeme my poore Eph. 1. 7.
Soule from Sin, and Satan, for Thy Apo. 5. 9.
tender Pitty and Mercies sake ! And
let me, by the strength of an Humble
and Holy Resolution, with an Hearty
Repentance set my selfe to Breake off
my Bonds, that Thou maist Succour
me by Thy Grace, and so I may be
Twice Redeem'd. Once by Thy Dear
Blood ; and Again, by Thy Good ^{Joh. 8. 36.}
Spirit O Lord ! And since I cannot Rom. 8. 2.
else be once Saved, I beseech Thee, let ^{2 Cor. 3. 17.}
me be so Twice Redeemed.

From Chaines of everlasting Dark-^{Tit. 3. 5..}
nesse in the Gaole of Hell, Good Lord
Deliver me ! and from Preferring the
slavery of Sin and Chaine of Satan,
before

before the Freedomes of Thy Blood
and Spirit, Keep me lest Thou Deli-
ver me up (most justly) to that Dungeon
of Eternall Death! And from Con-
tinuing, and Delighting in Sin, to the
Neglect and Contempt of both My
Heavenly Ransome and Thy Grace;
Hold me, that I run not after such wick-
ed and Damnable Preferment.

If Others grow more Debauch'd be-
cause Restrain'd, (and most Prisoners
follow the course of others,) let not
me be so Desperate, lest I lye for it in
double Chains, as an Offender both
to Mans Law, and Thy Justice. Such
Examples let me shun as Devils, Their
Comforts as Serpents, and Their Cour-
ses as Hell. The Company which after
a Good Conscience goes for Heaven
ever, and more carefully for their pre-
sent bondage, let That be my Choice
and Use; such let me Lead or Follow
in the way of Virtue and Holinesse!
But Guides and Councells to Vice and
Prophanesse, let me forsake, as being
Every where the Broad way to De-
Mat. 7.13 struction, but in a Prison, the High-
Isa. 59. 8 way from One to Another, Help. If
Rom. 3.17 I have run that Bad Course with any,
Mat. 11. 28 let me Repent, and Returne unto a
Better

Better, and Goe, and Keep on in the way of peace.

That I may have a Free Soule Enfranchized in thy Saviours Blood, and Ennobled by His Spirit, (even whilst My Body is in Prison) and a Blessed Soul in Thy Glory, when my Spirit shall be delivered from my Body.

Son of God, make me thus Free, Now and Then ! Thou that wast once in Bonds thy Selfe on Earth, but now art in the full Freedome and Glory of Heaven ! My Deare Redeemer, Doe Thou so Free me for Thy Mercies Sake.

Amen !

Prayer for a Prisoner of Debt.

O Thou Great Creditour, to whom all Sinners are Debtours, Discharge me of the Debt of my Sins, that I may with more Comfort Endure, whatsoever I suffer for any other Debt. And since without Repentance Thou dost Discharge None, and without Amendment, allow no Repentance ; Let me Heartily Repent my Sins, that I may have Thy Acquittance for the Debt, and Really Amend, that Thou maist Seale, and the World Witnesse, my Acquittance and Repentance.

That

That so before Thee, I may be Quit
and Free.

For Bodily liberty, Thy Will be
done! Move their Hearts that have
^{Rom. 13.8.} power of it, to have pitty on me.
Move their Consciences to pay me, the
Charity they owe me. That as they
Expect thy Forgivenesse of their Ta-
lents, they may pardon me my Pence,
^{Mat. 18. 32. &c. 35.} lest whilst they exact my Debt, they
Encrease their owne.

But let not Iniquity to any, put, or
Keep on my Bonds, lest in Going to my
Prison as a Sanctuary of Deceit to
Defraud others, whilst I make my selfe
the Devils too, lying as fast bound to
Hell, as a Gaole: And finally Cheat
^{1 Cor. 6.8.} my Soule of Heaven, for Willfully
wronging man on Earth. If Meanes
faile for my Discharge, let their Mer-
cy give me mine, that for that mercy,

^{9.}
^{Mat. 6.12.} Thou maist give them theirs. If Abi-
lity serve to pay, what in Equity I owe,
let me Discharge, lest I live and die in
debt to Thy Justice and my Conscience,
for which Neither will give me a Dis-
charge. Let them pay what they owe
Thee for Thy Love, and me for Thy
Sake, in Charity! And let me pay
what

what I owe them by Mans Law, and Thee for Thine, by Common Equity. That at that Great Day of Accounts, Thou maist Discharge us all for having done those Christian Offices which forbidd all Injustice and Cruelty ! O let us now Discharge them, and Do Thou then Discharge us, for Jesus Christ His Sake. *Amen!*

Prayer for a Prisoner of Crime.

O Lord ! By my Sin, and Thy Providence, This shame and woe is brought upon me on Earth ! O Sanctifie it unto me by Thy Grace, that it may keepe me from the Eternall woe & shame of Hell. Let me no longer live and lye in the Bonds of iniquity, lest Thou give me up into the Devills, as well as the ^{Act.8.23} Keepers hands, and when ^{Ro.1.28.} my Soule shall be Quit of the Prison ^{Mat.25} of my Body ; I be had to the Prison ^{2 Pet.2.4} where I shall lye in Torment to Eternity.

What the Church did not, let the Prison doe ; Teach me to Feare and Serve Thee : To Repent a Bad life, and live a Better, Before Thee. Let me make a Church of my Prison, my Gaoler, a Preacher, and His Chaines Lef-
sons

sions and Lectures of good life, and Piety.

But let me not be one of them which make a Hell of the Gaole; Abusing their Restraint from liberty, in an Excesse of all Villanie. Deceive, Dice, Drinke, Drab, Debauch, Sweare, Roare like Devils. The Apparitions of such Vile Bodies, let me flye as Ill Spirits, and never make one of those Incarnate Fiends. Let me beleive One Hell to be too much, and not make Two for my Torment (One by my Sin on Earth, and Another for my Sin in Hell.) Let me profit better by my Prison, by the little Hell where I am, to Dread the Great One to which such Devilish Courses draw, and drive me. And to Learne and Goe more diligently the way to Heaven, lest I come at last to the Hell of Hells.

From such a Going out of this Prison, Lord Deliver me; and from such Hellish wayes and workes in it, Keep me, for Jesus Christ his Sake: Amen!

Prayer of a Prisoner for some Capitall Crime.

O Lord God and Great Judge of the World! Since my Crimes against

against Man and Thee have laid mee in chains, and threaten mee with a sad Doom of Death, and the Curse and shame of an Untimely Grave : Let me make a Pulpit of my Prison to Preach me to Repentance, and a Sermon of my Shackles, to teach me Thy Service. Turne my Goale into a Shop, to Traficke for Heaven, and an Exchange of all Devotions, that may Gaine me Salvation. Let me Fast and Pray, Read and Meditate, Conferre and Hear, Confesse and Communi-tate ; and in and for these Holy Commodities of my Time and Soule, spend the Hours which remain of my Life. Weeping and wailing bitterly the Wrongs which I have formerly made, and many do upon Vices and Vanities, miserably mispending precious Life and Time. Let me lose no Minutes now, that have lost so many Years already. Oh ! Let me not Defer to my last Night and Howr by Repentance to make my peace with Thee my God, Considering that Eternity of my Weale or Woe, depends on those few Remains and Minutes of life : And that the Comfort of Death consists in Isa. 38.3, Eccles. 9. 10. Good life past, not in a Present Re-

pentance

Particular Prayers.

penitance for ill done, when I have no longer power or time to doe it.

Make me Good Lord so wise a Merchant of my Time and Woe, that I may Gaine Eternall Life for Death, if I Die; and Exchange a Wicked life for a Holy one, if I live. Before Thee My Great Judge, let me presently Summon my soul and Life past, and for all

1 Cor. ii. 31. my ill, Damne my selfe, that Thou maist not Condemne my Soule.

2 Pet. i. 17. By Thee, Deare Jesus, the Blessed and onely Mediator and Saviour of the world, let me Appear and Appel to Thy Father the Great Judge to procure my Pardon, when I have Condemned my selfe.

From Thee, O Thou *Holy Ghost* of God, and Heavenly *Comforter* of sad and Sorrowfull Soules, let me have Grace not to faile in Spirit or Duty, when I make my first Appearance, and my last Appel.

When Justice laies my Blood upon my owne Head, Jesus let thy Blood be upon it too! Not the Guilt, but Merits of it be upon me, then! Thy Precious and Innocent, to purge my vile and Guilty Blood. By Thy Gracious Worke, O Holy Spirit of Grace and Peace,

Peace, let it be effectuall, to purge my Soule : Present it without Spot into Thy Heavenly Hands, O Father of Mercies ! Into Thy Hands, I doe now Command it ! Into Thy Hands, O, Then receive it. O Holy, Blessed and Glorious Trinity, Father, Son, and Holy Ghost. Amen ! Amen ! Amen !

Prayer for a Dying Malefactour.

O Lord Jesu Christ, who thy self
wast once Hanged on a Tree, Gal. 3.13^t
for the Salvation of the World. By
the Blood of Thy Crosse, be the Savi-
our of my Soule ! My Poor, Guilty,
Sinfull Soule, Save by Thy Precious
Blood, O Christ. My Hope, My
onely hope is in Thy Blood, Thy Pre-
cious Blood ! O thou who didst save
the Penitent Theef on his Crosse, Ec. Luc. 23.
hold me a Miserable Malefactour on^{43.}
My Gibbet ! A Wretched but a Peni-
tent one ! Now, now, Dear Saviour
at my last Hour have Mercy on me,
doe not leave me ! Into Thy Mercifull
hands O Lord I commend My Spirit !
In Thy Blessed Merits onely, I hope
for Mercy. By Thy Precious Blood, I
beg it. O let That Blood which is E-
nough to save a World, be sufficient^{2 Cor. 5.9.}

to

I Joh. 2. Te Save a Soule! Let That Blood which
3. is a Propitiation for the Sins of the
1 Tim. 1. whole World, be a Satisfaction for one
15. Single Sinner, though one of the most
 wicked, and wretched ones in the
 World. And let that Holy Spirit
 which gives breath to all, give strength
 to me, now Lord in my last Hour
 and Agonie. By Thy Holy Spirit San-
 ctifie and strengthen me. Now, now,
 Lord Jesus, my poor Sinfull Soule
 which Thou didst Buy with Thy Blood,
 save from Eternall Death! My Trem-
 bling Departing Soule, Support and
 Save, and Take to Thy Mercy. Save
 me By Thy Merits, and take me to Thy
 Mercy, Lord Jesus Receive my Soule!

Amen! Amen!

SYRIAN CHURCH OF THE EAST

Prayer for a Dying Malefactor.

I Confesse Before Thee and the
 World, O Lord! I have lived a
 Wretched Sinner, but I Dye a Peni-
 tent; I have Sins enough to Damne a
 Thousand Soules, but Thou hast Blood
 enough to save Millions. I have a most
 Polluted Soul, but Thou hast a more
 Sanctifying Spirit. O Lord, Pardon
 my Sin in Thy Infinite Mercy, Save my
 Soule, by Thy Precious Blood, and
 Sanctifie

Sanctifie my Soul by thy Holy Spirit !
I doe, from the bottom of my heart,
Repent my wickednesse ! Lord accept
my Repentance ! I doe with all my
heart beleeve Thee, O Jesus, to be the
Son of God and Saviour of the world,
Lord help my Unbeleif ! And I doe ^{Act. 8.}
with all my heart and soule, pray the ^{37.}
Grace of Thy Holy spirit, that I may ^{Joh. 4.}
Repent and Believe as I ought, Lord ^{42.} ^{Mar. 9.}
grant me thy Help ! *Thy Grace O* ^{24.}
Holy Spirit, to Fit me for Heaven !
Thy Blood O Jesus, to Saye me from
Hell ! Thy Mercy, O Heavenly Father
to Receive me to Thy Glory. Lord
Receive my Soule, for Thy Mercies
sake, Lord Jesus Receive my Soule !
Amen !

Prayer of a Husband for a Wife.

O Lord ! Thou hast made the Wife ^{1 Pet. 3.}
the weaker Vessel, yet a neces- ^{2.}
sary one : Man the nobler of the two, ^{Gen. 2.}
yet the Woman next the Man. He is ¹⁸ ^{1 Cor.}
her Head, but she his Crown ! let me ^{11. 3. 9.}
then tender her as weaker, and ha- ^{Prov. 12.}
nour her as a Vessel of worth. So ^{4.} ^{1 Pet. 3. 7.}
weak let me never be, as to give her my
Power ; nor so wicked, as to make her
the Mistris of my Conscience. So ty-
rannous

Particular Prayers.

1 Kings

21. 9.

Col. 2.

19.

Gen 21.

12.

Mat. 19.

31.

1 Cor. 6.

14.

Eph. 5.

29. 22.

ravonous let me never be, as to make her my Slave: nor so imperious, as not to allow her of my Counsell. Let me value her well, but my self better; and love her much, but Thee more! If she play Eve, let not me be Adam, (take the forbidden fruit from her hand) lest I give her ruine for respect; let me not make her my Foot, nor let her be my Head : Thine Authority in me, let me maintaine with love, and (hers under me) with zeale; that the yoke which lies on both, may be carried with more comfort, & drawn on with more bliss, to me, and her, & all that is ours. As Thou lovest thy Spouse, Lord let me love mine! And as Thy Church doth love, reverence, and obey Thee; let her love, honour and observe me; in Thee, and for Thee, Deare Jesus!

Amen.

Prayer of a Wife, for a Husband.

Gen. 2.

23. 24.

FOR Him I pray, to Thee, O God, whom thou by Thy Providence and Ordinance, hast made most Mine, of all Mankind, my (Husband and Head) That, I may pay him the Duty, which (by Thy command) I owe him, with such conscience as Thou maist acquit me;

me ; and he behold me not as his Crosse, but his Crown. That he may Ephes.5.
return me that love and respect which 22. 25.
by Thy Law is due from him to me, that
I may embrace him as my Refuge(not
my storne.) Lord let me Study, by all
love and lowlinesse, to make him ^{1 Pet. 3.1.}
mine ; and let him seek in all wisdome
and kindnessse to make me his : And
let both unite Prayers and Endeavours
to make our selves, and all ours, Thine.
That being Espoused to Thee on Earth,
we may at last be Marryed with Thee
in Heaven, and dwell together in those
Mansions of blisse ; where is neither
sin, nor sorrow, nor care, nor discon-
tent, nor any distresse ; but a Dower
of Immortality and Joy, and Glory
for Body and Soul ; with Felicity, to
all Eternity, even for ever, and ever :
So be it Dear Jesuſ ! Amen, Amen !

Prayer of a Parent, for Children.

O Lord ! Who by Thy favour ; hast
given me Issue ; and in Thy name, Gen.27.
Power, to blesſe my Children : Set Thy 4. 49. 1.
ſeal, I beseech Thee, to my Blessing !
Blesſe them with grace to be Thy Chil-
dren, & me with grace by good exam-
ple and education, to keep them Thine.
Blesſe

Blesse them with health, and long, and good life, (if Thy blessed will) and me with providence, and due care, by all right wayes to advance their good. Let me not allow my Children to be Thy rebels, and abhorre to make them so! Let me not so distract my soul with care for them, or load my Conscience with guilt, as to convey Thy Curse on me and them! Let my care be Fathers for their Lives, and Christian for

Psal. 127. their Soules. Believing, all Care to be vaine without thy blessing, and Carking the way unto thy curse! All blessings of this world so far good as they serve, and help on to a better, and unreasonable coveting of them, a barr to that blisse. O Lord! My Children are more Thine than mine:

Heb. 12. 9. (Thou art Father of their Spirits, but of their Flesh). Let me therefore

Phil 4. 6, trust Thee for them as their Best Father, and my self with them (as Thy good Child) taking care to doe our duty to Thee, and casting all farther care upon Thee: So be it Dear Father, for Thy Dear Sons sake, Jesus Christ our Lord. Amen.

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Prayer of a Child for Parents.

O Lord, who hast made my Parents
as Gods in Thy stead, (under Thee) the Makers and Preservers of my life; let me look at Thy Power and Goodnesse in Them; and (as Thee) love, serve, and obey Them; that I may give, joy to their life, and length to their dayes ! Ephes. 6.
And Lord, who hast given them Power to convey blessing on me, give me leave from Thee (the Father of all) to pray blessing on Them ! And (to my power) to be ever dutifull and helpfull to Them. That so I may be (as the Child of their love, so the Heir of their blessing) the blessing Thou hast promised to loving and obedient Children (theirs and Thine) Give it me Good Lord; for Jesus Christ His sake Amen.

Eph. 6.2.
3.

Prayer for a Family.

What I have a Family to governe; it is Thy mercy O God; but rule it aright, I shall not without Thy grace. That grace, Lord give me ! Wisdome to know what I am to doe; and Ability to do according to my knowledge, Gen. 18. By my Instruction to lead it in thy fear, Deut. 6. by my Example to draw it, by my Admonition

motion to drive it on : By my Providence to doe it right, by my Protection to keep it from wrong : As caretull to give all their dues, as to receive their duty : Let me remember,
 Ephes 6. 7. 9. that (as my self) my Servants are
 Job. 31. Thine, fashioned by Thy hands, and
 13. 14. bought alike by Thy Bloud, that I may
 Col. 4. 1. not despise them, lest I despise Thee :
 Let me consider, that my Children
 (as mine) are Thine; Made after Thine
 Image, and Born again of Thy Spirit ;
 that I may not neglect them, lest I
 neglect Thee. And let them remember
 and consider, that I stand in Thy stead,
 that (as Thy self) they may serve and
 obey me, and Thine Authority in me :
 And let me, and them both be mind-
 full, that I am Thy Deputy. I, that I
 must account for my Charge ; and
 they, that they must come to recko-
 ning for their carriage ; Both to Thee,
 the Sovereign Judge, and Lord of all.
 That so I may so rule, and they obey,
 as all may be done in Thee, and for
 Thee ; & all may reign at last in Thee,
 Through the Merits of Him, Of whom
 the whole Family in Heaven and Earth
 Ephes 3. is named, the Great & Gracious Master
 13. of us all, Jesus Christ our Lord. Amen.

A Prayer for Issue.

O Lord who hast ordained Marriage, the meanes to propagate Mankinde, and mak'st it fruitfull to that purpose, by Thy providence, at Thy pleasure: I beseech Thee, as that, is my state, let this, be my blisse! Give me the blessings of the Womb, a healthy and holy seed; which may be *Heires* of thy blessings on earth after me, and at last joyn特 inheritors of thy Eternall blessedness in heaven with me: Even for the Sake of Thy Only Begotten Son my Dear and Onely Saviour, Jesus Christ our Lord. Amen.

I. Prayer for a Woman with Child.

Lord! Who hast blessed me with a hopefull Conception, crowne thy mercy in me, with a happy Deliverance: From all frights and harmes which may cause miscarriage to me, let Thy Providence shield me: From all errorrs and ills which may draw thy displeasure upon me, let Thy Grace preserue me: And for all my faints and failings past let Thy Mercy pardon me! And Lord! let not the Child for the Parents sake be any way unhappy!

The blessing of shape, and perfectnesse of Body and Minde be upon it I beseech thee ! So shall the Church have a Child, and Thou a Servant ; My Family a Pillar, and Thy kingdome an Heire : Mine shall be the Comfort, but Thine shall be the Glory. O Thou who Thy selfe wast once enclosed in a Mothers womb, *Conceived, Bred, and Born* ; shew this mercy to me : do it for me Dear Jesus Thou Holy Sonn of God. *Amen, Amen.*

Prayer against Miscarriage:

Lord keep me from all harmes and frights this day, * and that my * At Womb by no ill accident may miscarry Evening within me, let not my heart by any ill say, this act miscarry before thee : Body and Night. Soule, let thy Mercy and Grace preserve me, now and ever Dear Jesus. *Amen, Amen.*

Prayer for a Woman in Travail.

Loe ! This is the fruit of the Forbidden Tree ! Our first Mother brought forth sin, and we bring forth in pain for it : Justly O Lord ! for I am the Daughter of my Mother : As I sinned in her loynes, so since I came into

into the world I have justified often what she did once, I have sinned ! O Lord ! I have sinned ! O how often have I Coveted, what thou hast forbidden ! done ill in thy eyes, to doe what was pleasing to my own : and been both tempted, and Tempter unto evill !

By *Inheritance* therefore and *Pur-chase*, wrath is my due, misery my portion, and this paine my proper lot : and Thy great mercy it is in Christ my Saviour that the pangs of everlasting death are not upon me ! But O Thou *Judg of the world*, remember that Thou art the *Preserver of men* ! preserve me in it, support me under it; make hast, make hast good Lord to deliver me from it, and comfort me after it. O remember not what the First *Adam* had done, but the Second suffered ! and by His Immaculate *Conception*, and Holy *Birth* and *Life* : By the bitter *Passion*, and *Pangs*, and *death* of The Holy Child Jesus ; deliver me Dear Father in this my extremity ! Let the paines of my *Tra-vaille* end in the joies of a blessed *Birth*, that may (to the comfort of my Soul) live, and be made an heire of Thy king-dome *Amen, Amen.*

Prayer, after Deliverance of Child

Lord ! that hast look'd down on
Thy poor handmaid in her great
distresse . I look up unto Thee and
bless thy Name for my happy delive-
rance ; that Thou hast made me the joy-
full Mother of a hopefull Child , with-
out visible infirmity or deformity ,
which might take from my joy ! Goe
on Good God in mercy to me and it .
Support me on my bed of weaknessse ,
and in thy due time raise me from it
with strength . Let my Child live till
Thou by Holy Baptisme hast made it
Thy Heire , and in that holy and happy
state of soul preserve it to thy king-
dome : And let it be my continual
care by all good means to preserve it .
And Good Lord ! From the pangs of
eternall death and paines of Hell keep
me and it , for ever ! And whatsoever
burden of woe , I shall travaile under
on earth , let me not despaire of mer-
cifull deliverance , whom thou hast so
graciously eased of my late paine and
burden .

Thy Power and Mercy is the same
for ever : O Lord let it be shewed to
thy Servant in all her extremity , accor-
ding

ding as her hope and trust is in Thee,
by the Merits of Jesus Christ our Lord.

Amen.

Prayer after Christening the Child.

WHAT an honour hast thou done
unto thy Servant, O Lord !
Thou hast given me a Naturall Birth,
and my Child a New one : What came
polluted into the world, is washed
cleane in thy laver ; for the raggs of
Adam, thou hast put on it thy Sonnes
Robes. My Child is made Thy heire, and
what was Borne by me to a Crosse,
Thou hast begotten againe to a Crown
of Glory. O Lord ! let it be my care
to keep my Child Thine ; Thy Sonnes
righteousnesse on him, and Spirit in
him : and let it be my ambition, so to
be Thy Child, that I may with it, be
inheritor of Thy Crown ; By the Me-
rits of Him, Who is the first-borne of
his Brethren, Thy Son, and Heire of all
things, Jesus Christ our Lord *Amen.*

*A Prayer and Thanksgiving
for our Birth-day.*

IThank thee O Lord for my Birth
this day, but especially, for my New
birth ; By that I was made a Man, by
this

this a Christian; From that I have a Naturall life, from this a Spirituall: That was to live on earth, this in heaven, (nor was that to live for ever, but a time on earth.) Lord! let me not frustrate the end of my Birth; nor apostatise from the Blisse of my Baptisme: The state of grace in which this set me, let me ever maintaine; And if by sin I ever fall from it, let me by a true and timely repentance rise againe and recover it; that when I shall go from earth I may com to heaven; and when leave to live with me, live with Thee and Thy Angels for ever, for which end I am Created, Redeem'd, and Preserv'd in this world. Lord that gavest my life, this day to begin; let it so end, For His sake, whose Birth, Life, & Death, makes all ours blessed, *Who is the Beginning and End Jesus Christ our Lord. Amen.*

Prayer for New years-day,

God of my life, Who hast given me this day to see a *New-year* begin, let me live to see it at a happy end: And Thou who hast a *New-heart* in Thy gift, O give that to me, that according to all the good purposes of my soule I may walk in good conscience

ence before Thee, and have Thy peace with in me, and Thy blessing all the year upon me; Even for His sake, who was content to be Borhe at this time; and this day to be Circumcised, and shed His First Blood for me, Jesus Christ Thy Son, my Deare Saviour and Lord..

Amen.

Prayer for a Widow.

O Lord, that hast taken my Head ^{1Cor. 11.} from me, be thou Husband to me. 3. Thou that boughtest my Soule by Thy bloud, to be Thy Spouse, do not lose me, doe not leave me. Guide and govern me in all my waies, in all my wants and straits supply me! Thou that art Better than Friend, than Father, than Husband, than all; be unto thy poore Child and Spouse who desires to love Thee, O be Thou unto me all, yea more than all, unto me! And that I may ever have Thy love and care, have Thou mine ever I beseech Thee, let neither World woe, nor Devill tempt, nor Flesh yeild it from Thee. Let no lust defile my heart (Thy Bed) nor sinne Blemish my Body (Thy members) let both be (as Thine) undefiled before Thee. Where I have sai-

Particular Prayers.

led in either for time past, Lord forgive me ! That for time to come I may keep more truly Thine, Lord strengthen me ! Behold the desires of my soule are after Thee ! Dear Jesus accept me ! Let me live Espoused by Thy grace, and atlast be married to Thy glory. To that Blessed day, Deare Saviour bring me, and for it fit me, and ever keep me Dear Lord, Jesus. *Amen, Amen.*

A Prayer for Fatherlesse-children.

THOU that art the Widowes Judge and Orphans Father, I commend to Thy Fatherly care my selfe, and the Children Thou hast given me : Lord keep us from the evill of this world, and bring us to the blisse of a better, I beseech Thee.

Holy Father ! Take my Children to Thy care, and teach them Thy feare : Be Thou Tutor to their souls, and Protector of their lives, that by Thy grace and mercy they may miscarry in neither : let me serve Thee in them, and nurse them up in both for Thee !

Assist me with wisdom, and Grace, and Power to do it, and give them grace in all duty and good obedience to suffer it : Let not my affections be

too fiery or fond; let me not neglect them, nor distrust Thee. The love and care which is just, let me give them, and so expect Thy Blessing upon them, And Good Lord, give it to them! Let the Fathers blessing be on them who is dead! let a poore Mothers blessing be on them who lives; let the blessing of their Friends be on them, even all that pray it for them; But above all, let Thy Blessing, which is above all, be upon them all, I beseech Thee; Father of mercies, Helper of the Fatherlesse, Blesse them: Sonne of God that hadst little ones in Thy armes on earth, lay thy hands on them and Blesse them: Holy Spirit, that didst appeare in the shape of a Dove, behold their innocency, and Blesse them. Holy Father, Son, and Spirit, Blesse them with Thy grace; and bring them to Thy Glory; and me with them, I beseech Thee; Even for Thy Mercies sake, for Thy Merits sake, for thy Goodnesse sake, Thou Deare Maket, Redeemer, and Sanctifier of us all, now and ever. Say Amen, to the Humble prayers which I put up unto Thee, in such words as Thou hast taught me to say, Our Father, &c.

Classis

Prayer

Prayer against sudden Death.

If my Repentance be daily, no Death
can be Sudden to my Soul, O Lord
To make my Soule therefore surely
Thine, let me be every day at a certain,
with repenta[n]ce. And because the
summes of my sinnes are vast, and I
may forget my debt and duty, in the
daily discharges of my sinnes, and not
repent for all, or not enough; O there-
fore give me a faire summons to my
last end, that I may die with a cleare
soule, and make so good an account as
Thou mayest acquit me of all my sins
for His sake, Who paid the price of all
in His Blood: Even for the Dear Me-
rits of Jesus Christ our Lord. Amen:

*Prayers for one going to Sea.*1. *Prayer, for a Voyage.*

Seal Thou my Passage, O Lord! and
then I shall go safe; yea, do thou
according to Thy wonted good-
nesse; goe with me, Good God!
Guide me, Prosper me, & Return me, O
let not my failings follow me, but Thy
Mercy put them from me; and thy
Grace

Grace in Jesus Christ, accept me. And now save me and mine I beseech Thee, and all that by Land or Sea are in any extremity; for His sake Who is the Saviour of us all, Jesus Christ our Lord.

Amen.

3. Prayer Graculatory, After

for a man going to Voyage

Salvation is Thine, O Lord! Thine therefore be the Glory; that the clouds have not swallowed me up, and the Deep shut her mouth upon me!

And now Lord! Who in Thy great mercy and goodness hast been my Saviour at Sea, be my Guide at Land: Lead me, and shield me, and blesse me, that as I desire, I may doe; and in Thy due time Returne to live and serve Thee in the Place and way Thou hast appointed for me on Earth, till I come to the Place prepared in heaven for all that love Thee; Through the Merits of Jesus Christ our Lord. Amen.

3. Prayer As returns to Sea.

I doe againe cast my selfe into Thy armes; Deare Father embrace me for Thy mercies sake! Hold my life in Thy hand till Thou hast brought me to the

the Haven where I would be ; and thence conduct me to the Home where I should be : There let me preserve the memory of Thy mercies, that Thou mayest continue the possessions of Thy Goodnesse to me and mine, till Thou shalt please to translate us from our earthly Tabernacles, to Thy everlasting Habitations, Through the Merits of Jesus Christ the Blessed Purchaser of both ; For which ever fit us, and prepare us by Thy Grace, O God ! Amen.

Amen.

*A Prayer, After returne home
from Sea*

O God, that hast been with me in my going out, and comming in ; my Pilot by Sea, and Conduct by Land ; receive therefore the humble praises of my gratafull soule, most sensible of Thy Goodnesse ! And still O Lord ! Bless me and mine ; and let Thy holy Spirit so Steare our course in the Sea of this sublunary world, that we may escape those tempests which drowneth soules in perdition ; and by the blessed guidance and assistance of thy grace, Arrive at last at the Land of Everlasting life, to Live, and Dwell, and Love, and Laud.

Laud, Adore, Joy in Thee, and Enjoy
Thee for ever; By the Merits of Jesus
Christ our Lord. *Amen.*

Thanksgiving for Deliverance

from a Storme.

O Lord! Thou hast made me to see
the great dreads and dangers of
the Deep; and I am alive at this day
by Thy gracious Deliverance! O let
this mercy be ever in my memory!
and let me never forget the Service
which I vowed, and owe unto Thee for
that Mercy, Make me so mindful of
that Passe-over of the floods, that I
may better passe the time of my Pil-
grimage in Thy fear, till at last I come
to have a happy Passe-over to Thy Glo-
ry; Even for His sake, who is Passed to He. 6.20
Heaven before me, and for me; Jesus
Christ our Lord. *Amen.*

*2. Thanksgiving for deliverance
from a Storme. With a holy
Meditation upon it.*

O Lord! Thy Providence is above
all perills, Thy Power above all
storms, Thy Mercy above all finnes! I
have seen, I have seen at once Thy
Greatnesse and Goodnesse O God!
thou

Thou wast my *Anchor*, and I am saved;
Thou wast my *Pilot*, and I am preser-
ved. When no hope but to perish for
earth, then I had it, and am help'd
from heaven: Praised for ever be Thou
the God of my help. Praysed for ever,
and every way, be the God of my sal-

Pl. 63. 5. vation ; Yea whilst I live will I praise
Thee in this manner. For Thy mercy O
Lord, Thine Infinite Mercy it is, that
I am preserved and live! Lord, let those
dangers never depart from my minde,
that Thy deliverance may never go out
of my heart, but that I may ever be
mindfull and carefull of Thee and Thy
Service for it all the daies of my life!

O let me keep with joy the memory of those waves which came over; but went off my head, as the great Passover of my life. And let Thy Tempest be made a Temple to me, to call me to Pray unto Thee, and Praise Thee, the God of my life; to Teach me to Fear, Obey, and Trust, and Serve Thee better every where, whilst thou shalt continue to me, those daies.

Pf. 107. 390035 1989 v. I , p. 111
27. I beheld Thy Creatures, how terrible.
Nah. 1 3 are they, O Lord! all hearts are afraid of
416. Thy Tempests, and melt at Thy stormes

O let me in this glasse of their terror see ^{Apoc.1.15} the dreadfull face of Thy angred Majestie ! At which the depths themselves ^{Psa.18.15} doe tremble, and the foundations of the world are discovered, even at the blast of the breath of Thy nostrills, O Lord ! And let me never presume to exalt my selfe against Thee, but ever tremble before Thy face !

2. At Thy word the stormes did cease their rage, and lie still. O God! if any tempest shall arise in my passions through my frailty, let it cease at Thy command: let not the Sea obey Thee, and my Soul rebell against Thee ! ^{Ps.107.29.}

3. Thou hast presented the horrour of a tempest to my eyes and eares; O Lord keep me that I never feele a tempest in my Conscience ! let a raging Sea never run in my Soule to raise up stormes in me, more dreadfull than death : And that I may never be drowned in the depths of despair, Lord keep me from the over-flowings of wickednes. Let not presumptuous sins have any dominion over me; let the conversation of the wicked never cleave unto me ! ^{16.57.20} ^{Ps.18.3.} ^{Ps.19.13.}

4. Thou hast in this great extremity of danger manifested to my Soule Thy ready and mighty help for deliverance : ^{23.} Even ^{Ps.93.3:}

Even when the waves were about to overwhelm me ; then, even then, O Blessed God, did Thy goodness save me ! O let this experience of Thy mercifull power and aide, make me to trust and stay my Soule upon Thee in all distresses and dangers whatsoever shall hereafter befall me !

5. O let not any Temptations of the Vanities of the Land, drown in me the memory of thy Mercies at Sea ! but against all temptings to offend Thee, let this Tempest thus arm me : Had I bin in that boare tempeste to sinne, O God, would I, durst I then have offended Thee ? And now that I am by Thy mercy delivered, shall I yeild upon any temptation to sinne against Thee ? and break my great Obligation and Vow to serve Thee.

6. O let those waters which did fright, but not drown me in the deep, be apprehended as a new Baptisme, in which thy hand was pleased at once to sprinkle and teach me, That my cheeks are to be wet daily with the brinish teares of repentance for my sins ; and the fresh springs of joy are to flow from my eyes for the goodness of Thy deliverance : Thy waters came over me, but confession did not cover me : my face felt the danger, but Thou hast saved my head, O Lord my God !

O Lord I beseech Thee doe Thou thus sanctifie these great passages, of Thy Providence to me ; that whilst I live, Thou mayst have from me a better service ; and when I die, I may receive from Thee, a better Salvation; Even for Jesus Christ's sake my Dear and Only Saviour. Amen.

Prayer before or in a Journey.

Lord who haft set Thy Angels to keep us in all our waies; Psal. 91.
charge that Convoy with me,^{II.}
in whose heart they are ! Forgive me, that I have gone astray from Thee, and give me Grace to goe no more astray ; and be not extreame to marke all errors and wandrings from Psal. 130.
Thee (who then, O Lord, shall be pre-served on earth, or saved in heaven ?)
Let Thy Holy Spirit guide me this day and ever in the waies which please Thee ; and Thy blessed Protection be over me, and all with me, for His sake,
Who is the Way, the Truth and the Life, even for Jesus Christ His sake.
Amen.

Prayer

Prayer (Gratulatory,) after a
Journey.

Lord, Thou hast been with me in my Journey ; and (as I prayed) I have passed the perills of the way, by the Conduct of Thy Providence ; and where I would be, I am, by the Favour of Thy Conduct : Blessed be Thy Holy Name, O Lord for all Thy Goodnesse !

How many have miscarried, and doe daily many waies ? and even so might I have done, had it not been for Thy favour ; Blessed be Thy name for it ; yea , for all the Preservations of my life , and the Mercy to which I owe those Preservations ; Blessed for ever be Thy Holy Name.

And still, O Lord ! So Magnifie Thy Mercy in my Protection on earth, that Thou maist ever be blessed of me, till I am Blessed with Thee in Heaven ; Through the Merits of Him who by His Blood bought that blessednesse for us, and in Our flesh sits at Thy right hand to Save us, Jesus Christ our Lord.

Amen.

Prayers



Prayers for a Souldier in a just Warr.

1. Morning Prayer, for one in Warr.

LORD! In daies of Blood Read
Psal. 140.

O there be many howrs of Death,
(what minute may not be that
howr ?) O let me then, think
of mine ! think of it, and prepare for
it !

Thy grace give me so to doe this
day, and Thy mercy for what hath been
misdone before it ; that when my life
shall end on earth, it may begin where
it shall never have an end : Meane
while, let me live to doe Thee more
honour, (if it may stand with thy plea-
sure ;) and see a happy peace to be the
purchase of this warr, that I may so
live, (to my Prince, Nation, Church,
Religion, me, mine, every way happy.)
And doe Thou therefore Guide my
Soule this day, and Guard my life from
all evill and danger, for Jesus Christ His
sake ; In whose words I pray it, saying,

Our Father, &c.

2. Eve-

2. Evening Prayer, for one
in Warr.

Read Psal. 91. **L**ord ! Who hast been my Sheild this day, be my Watch this night; that I may be safe from the swords and hands of all Enemies, and by the Guard of Thy goodnessse preservd to blesse and serve Thee the next day; for, and in Thy mercy Through the merits of Jesus Christ, in Whose words pray it, saying, *Our Father, &c.*

3. Prayer, before Battaille.

Read P'al. 143. 21. & 23. **O** Thou shield of those that put their trust in Thee ! Be his shiled, whose hope is only in Thee, and in Thy mercy, onely : Mercy Lord grant me for all my sianes past, and Pardon me ! Mercy grant me in my present perils, and Preserve me ! Mercy grant me good God in my attempts this day, and Prosper me.

Heb. 2. 10. **O** blessed Captaine of my salvation, Dear Jesus, who didst shed Thy Blood for me, shidle me now that am to fight for Thee, and all engaged with me ! Have mercy on us all, Deare Jesus, and give us Victory. *Amen, Amen.*

Our Father, &c.

4 Thanks,

4. Thanksgiving After Fight.

Lord! That hast been the shield of Read
thy Servant, I give Thee the glory Psal. 28.
of Thy Goodness : And still Lord, in 30. 124.
all dangers be my shield, that I may 128.
give Thee yet more glory ! For that After
Thou hast given me to see many fall, 26. 98.
and my selfe stand ; That Thou hast
shewed me this day many wounded,
and kept me safe : Glory be to thee
O Lord, for Thy Mercy for ever, By
Jesus Christ our Lord. *Amen.*

Our Father, &c.

5. Prayer, For one wounded
in War.

O Lord ! Thou woundest and healest, 1 Sam.
thou killest and thou makest alive ! 2. 6.
I doe beseech Thee therefore to heale
him in Thy Mercy, who is not wounded
without Thy Providence.

Lord Jesu ! Thou Good and Great
Physitian of wounded bodies and souls ;
who never failest to cure whom thou
pleaseft to recover ! Take him to Thy
care who is wounded in Thy Cause:
and even for Thy tender Mercies sake I
beseech Thee, Heale his Soule of his
sins, and his Body of his wounds.

o

O Thou who Thy Self wast wounded, and sheddest Thy Blood for him, and us all; in this bleeding condition Isa. 53.5. 1 Pet. 2. 24. of his, let Thy Blood be his Cordial; and Thy Wounds, his Remedies. And Thou *Lord of life*, Who on earth with Thy Word made the sick and wounded to recover; yea, the dead to live: say unto him from Heaven, Live and recover, that he may serve Thee more and better on Earth. And now and ever Fit and Prepare him with Thy grace, that when he dies, he may Live and Reigne with Thee, in Heaven; Through Thy blessed Merits and Mediation, who wast wounded and slaine, to Heal and save us all, O Jesus Christ our Lord, our Life, and onely Hope and Succour and Saviour, in life and death. Amen.

Prayers for the Sick.

1. A Confession and Prayer, For mercy and Deliverance.

O Lord! I doe humbly confess to the glory of Thy justice, that the sicknesse which I suffer, is the fruit of my sin; The Root of Mankind was poysoned

poysned with it, and I am a Branch
of it; yea, and am much, and many
waies polluted by it, and so am (like
my root) a poysoned branch.

I am therefore a Child of Death,^{Rom 5.}
and Heire of the Grave (the Issue of 12.
his sin) and Sicknesse is my portion as
I am his Child.

But Lord! I am the seed of a Second ^{1Cor. 15.}
Adam; looke at me not as I am in the ^{47.}
First, but Thy Christ; a Graft of that
Holy stock, the Root of Jesse, the Branch
of righteousness, the Holy One of ^{Isa. 11. 1.}
God; for His Precious Merits sake, for-^{Jer. 23. 5}
give me my sin, and have mercy on me
in my sicknesse! And, O Deare Jesus, ^{Joh. 5. 14}
that didst take Flesh and Blood for
me, pity me poore flesh and blood
groaning before Thee; Comfort me
and succour me, help me and heale me,
Even by the Merits of Thy precious
Blood, I beseech Thee. Amen, Amen.

Prayer, For Patience in Sickness.

I Am Thy Prisoner, O Lord! Chain-
ed by infirmity to a Bed of ^{1. 2. 3. 4. 19.} paine;
but let me not fret, even because I am
Thine: Thine, whose chaine I cannot
breake! Thine, who dost draw me to
Thee, by this Chaine! Thine, who for

G

my

my sinne, dost justly bind me ! Thine, who knowest when it's best to loose me ! Thine, who seest what lies upon me ! Thine who hearest every groane within me ! Thine, who for my sinnes mightst, bind me in everlasting chaines, and sendest this sicknesse to save me !

O Lord ! since I am so many waies Thine, let me submit to Thy chaine, and lie (as thy *Prisoner*, so) Thy *Patient* be-
for Thee: and let thy Pity in Thy good
time release me, and charge not the
errors of my Infirmitie upon me, For
Jesus Christ his sake. Amen.

A Devout Meditation for the Sick.

I.

Joh.5.14.
Rom.3.9.

O Lord I am Sick ! My Sin
makes me I have Alter-
ally Inherited Adams Ori-
ginall Guilt. And therefore
doe not Blame Thy Providence, but My
selfe, for my Ill ; Confessing, that how
Pf.38.3.4. Sadly soever, I lye justly Visited now
Before Thee !

Joh.11.32. 2. O Lord, I am Sick ! So thy best
Act.9.36. Saints have beene Lazarus Thy friend,
Luc.16. Dorcas Thy Deare Disciple. Poore
20. Lazarus

Meditation for the Sick.

123

Lazarus, was all Sores. Rich Job, all Boiles. Hezekiah Chattered like a Crane. David was like a Pelican. I am no better than my Fathers, Thy Deare Servants, O Lord!

3. O Lord, I am Sick! In danger to Die, So all must once, and so must I. And if now in Thy Favour, O Lord, let it be even now! Let me not Live to lose Thy Favour, nor Die in Thy Displeasure! O my God, I desire what Thou wilt, to live or die; So it be with Thy Favour!

4. O Lord I am Sick! But Thou canst make me Well. Thy Hand O Christ, beald all, Thy Word will heale my Sickness. Speak the Word O Lord, and Thy Servant shall be Whole! I believe it, I beseech it! Let me lie still O Lord in hope, and with patience Wait Thy Word!

5. O Lord I am Sick! So I Was, and *Say--- Thou didst make me Well, Even when in feare I wat * at the point to die, Thou didst but say, and I did live. And for a Languishing, had a healthy Life. And thou canst doe by me, as Thou did.

6. O Lord I am Sick! But Thou wilt make me Well. As an Angell of Heaven that cannot be Sick! O let me never

Job.2.7.

If 38.14.

Pl.1C2.6.

1Kings

19.4.

Servants,

O Lord!

He.9.27.

Psal.89.

47.

Lu.2.29.

Phil 1.21.

22.

Mat.8.16

Mat.8.8.

Mar.9.28

be so fond of earth as to be fear'd of heaven, nor so love to live and be man,

Phil. 1.23 as to loath to die, and be an Angel.

Joh. 3.3. 7. O Lord I am Sick! But that may
17. make me Well, Shew me my Sins, quicken
my Repentance, Excite my Piety, Exer-
cise my Patience, Dead my Heart to this
World, Prepare and raise my soule for
a Better Life: Make my Malady thus
to be my Medicine, by Thy Grace O
Lord, and even in health I shall not doe
so well!

Prov. 14. 8. O Lord I am Sick! Sick in Body,
30. but let my Heart be Sound. Sound in
Tit. 1.13. Thy Truth, that I be not seduced. Sound
2 Tim 1. in thy feare, that I be not Over-remped.
7. Psa. 119. Sound in Thy Peace, that I bee not Over-
80. troubled; That neither Man nor Devil,
Prov. 18. Flesh nor World, delude me or deprave
14. me. Make me O God, and Keep me so
Sound!

Luc. 23. 9. O Lord, I am Sick and in Pain!
33. But O Deare Saviour! What is my Bell
Mar. 27. to Thy Crosse? What is my Bitternesse
34. 46. to Thy Cup? What are my Groans
29. to Thy Cries? What are the Restlesse
Luc. 23. Thoughts of my Head, to Thy Thorns?
44. What is my Dearly Sweat to Thy Bloody
Joh. 19. Agony? What are my Faintings to Thy
37. Wounds? What are my Paines to Thy
1 K. 53.5 Passion

Passion for my Sinnes? O let me see Thee
on Thy Crosse, that I may suffer whatfor-
ever I feele with Patience, because so
justly from Thee, so little to Thee, and
for Thee!

Isa. 33:

10. O Lord I am Sick; So are Mil-14.
lions at this instant, as much as I, and Mar. 9.
Thousands more. And were I the most, * Or
What is the Paine of my Body to the Sin dissem-
of my Soule? What is my Bed to Hell? per (if
My Woe to the Worme & My Fever, to not that
that Fire? What is all my Momentany Disease.)
Griefe, to that infinite and Eternall Afec 14.
Paine? O Lord, how great is Thy L m 3.
Mercy, that layest but That upon me, 22.
when all This, is the Due of my Sin? K o. 11.
32. Rom. 6.

And now Lord, In these Humble and 23.
holy Thoughts, doe I lay downe my life Plal. 6.
at thy Feet, and leave my Soule in Thy Psal. 38:
Hands! O God, looke upon me, Take care 15.
of me. Appoint Thy Angells* my Keep- Psal. 91.
ers. Bee Thy Selfe my Physitian! The 11.
Blood of Jesus my Remedy! Let Thy Exod.
Providence watch with me! Thy Mer- 15 26.
cy make my Bed in my Sicknes! Thy Joh. 1. 7.
Peace, lay the Pillow under me! Thy 4. 5
Eavor draw the Curtains about me! let Psal. 41. 3.
Thy Left hand of Power be under my Psal. 4. 8.
Head, and Thy Right hand of Love em- Psal. 5. 13.
brace Cint. 2. 6.

Job.11. brace me. Let the Visitations of Thy
 I.9. Spirit refresh my Soule, and the Inpira-
 Job.32.8 tions of it defend me, that the Evill one
 Rom.8. doe not annoy me ! Under Thy Wings O
 26. Lord is my Refuge, and into Thy Arms
 Eph.3. do I cast my selfe. Hold me, and Keep
 16. me, and Comfort me, and let me lye and
 Psa.36.7 Rest and sleep in Them, * [This Night]
 Deut.33.27. I beseech Thee O God of my Life, and
 *Omit Hope, and all Mercy, Through Jesu
 this if Christ our Lord ! Amen.
 not at
 Night.

Psa.18.35. A Wholesome Meditation for one
 Psa.73.22. Recovered of Sicknessse.
 27.

I Am Recovered O Lord ! But who-
 soever was the Man, Thou art
 the God of my Health ! What-
 soever was the Medicine, Thine
 Psa.43.2. was the Remedy ! Whoever took the
 Psa.103.3 Care, Thou didst the Cure for me ! And
 Psa.68.20 so let me Eye Them, and Thee, with
 Psa.1:8.18. due respect to Both. To the Physician as
 Jer.8.22. the Instrument of my Health, To Thee,
 Ex.15.26 as the Author ! To Medicines as the
 Psa.147.5. Meanes ! To Thee, as their Maker !
 Psa.121.3. To Friends, as my Helpers in Infirmitie,
 To Thee, as my Keeper. Let me be-
 hold Physicians as Thy Hands to Reach
 me

me Health, & Freinds as Thy Eys, to look
to me in Sickness (and therefore for Thee,
kiss Those Eys and Hands) But Thy good-
nesse let me Adore as the Head to those
Eyes, and Arme to those Hands; with-
out which They could neither look, nor
firre to my health. Let me see more
Providence then in their Eye, and Help
then in their Hand, and yet Thine in
Them let me see. Thy Due Glory let
me not give to them, lest I Bleffe an I-
doll for my Cure. Their Due Thanks let
me not take from them, lest I be a Thief.
Right to Both let me doe, that I be neir-
er their Robber, nor Thy Idolater!

2. I am Recovered O Lord! But of these
Millions at the same Time Sick, how
many are Dead? Of Thousands brought
to Bed of the same Disease, How many
Buried? Of Better life before Thee then
I have been, and of Greater use (many
of them) to the Church and World, then
I can be! Of This Thy Singular Good-
nesse and Mercy, make me humbly sen-
sible O Lord (even that I am alive) Ps. 36.2.
That whilst Breath lasts to live, I may ^{13.}
be Thankfull for my Life! Ps. 146.1.

3. I am Recovered, O Lord! But
yet, when Thy Day, and My Houre ^{2.3.}
comes, must Die. And long it cannot be,
If 38.20.

G.A. Thou

Hc^t. 9. Then knowest how soone it may Come !
 27 Ps. 89. 4. My life is a Tenement held at the Will
 v. 31. 17. of Thee my Lord; and my Health a more
 Tickle Hold then my life. Whilst I
 have it then, let me not mispend the Mi-
 nutes of Remaining Time, on Vile, or
 p^r 2. 90. Vaine Things or Ends, But Redeeme
 22. Eoh. 5. what was Lost in Lust, to Serve to Thy
 36. 2 Pet. 4. 3. Honour, and My Happinesse. By a Pur-
 Gz. 6. 9. chase of that Blessed Eternity, For which
 10. I Have and Hold my little Lease of Life
 Luc. 1. 7. and Time.

Joh. 51. 4. 4. I am Recovered O Lord! But not
 to Sin but Serve Thee! Let me not be-
 cause I Live in Sin more, lest a worse
 thing befall me: Some Grievous Di-
 sease of Body, or more Fearfull Sickness
 of Soul. A Body Sick, or Heart Hard
 to Death. If when Thou lookest for an A-
 mendment for my Health, I make a Re-
 lapse to Sin and Sickness, what hope for
 Soul or Body, of life? For that wrong fit
 Thy mercy what can I look for from
 Thy Justice, but, that since my sick-Bed
 hath made me no better, Death will make
 my next Bed, and Vengeance lay me in
 that Deadly sleep; from which I shall have
 15. no Hope, or Joy to awake.

Amos 4.
 10.

2 Chro.
 22. 25.

15. 1. 5.

5. I am Recovered, O Lord! Thou hast
 given me what I did wish (my Health)

let me give thee what Thou dost will (thy Service.) I owe it ever, by the double obligation of thy Precept, and the Preservation of my life, but now by the bond of my Promise too: O let me pay at Least, Once what I owe Thrice, lest I incur a Tripl Penaltie, as an undutifull, Unthankfull, and unfaithfull man, and make Double Forfeiture both of Health and Soule; for being a Breaker both of Law, and Vow. What I would be in Sicknes, let me be in health, and with what Conscience I did desire to die, let me have care to live; lest when Death comes, I want the Cordial of good life to revive my Isa 38:3; Spirit, and have the Corrosive of my Hypocrisie or Apostacy, to gnaw my heart; And for being false in Sicknesse, or foule with health, Thou deny me all further either Heart, or Countenance for Hope. And a just horrour Seize my Dying Soul for living in Such Profane Slights of thy Lawes, against both thy Mercies and new Promises.

6. I am Recovered O Lord. And from falling to my Grave, am Raised off my Bed, let me look at my life, as a Resurrection from the Dead, and an Exchange of a Dying for a living life. And since these O God hast given me an Estate of two

Meditations for one

Isa. 38.
29.

lives on earth (one by my Birth out of the Womb of darknes, and another in my health from the Bed of Sicknes) Let me live to be once Thy Servant. Dedicating the New-life wholly to thy seare; and if for years past, the old have been too much profane, Have more Religions care (all my daies to come) to Keep Holy the Dedication.

7. I am Recovered, O Lord in Bodie ! let me be so in Soule. (Pray and Endeavour to the utmost that I bee.) And See, and know, why I should. Let me valew my Bodies Health as my Jewel of Comfort ; but my Soules, as the Crowne of my Rejoycing. Look to the Bodies as the Gasker-whole , but my Souls as the Jewel-Health. With my health then I beg thy Grace, O God ! A well Soule to my sound Bodie. Perfect thy Cure O Christ : Heal me not Half, but whole, (Soule and Bodie.) Give me as much Conscience to seek the One, as I have Sense to find the Other, Lest when I have my Body sound, but leave the Soule sick, both Soule and Bodie at last Die Eternally of that Sicknes ! Sanctifie my Sicknes past, to be an Antidote against the Plague of Sin, and my Bodies Health to be my Soules Cordiall.

8. I am Recovered, O Lord! And have
Discovered too, How unfit a Season a
Sick Time; How unfit a Place, a Sick-
Bed; How unfit a Person, a Sick man
is; To worke that Good and Great worke
of Thy Service, and His Salvation, out.
At once to Attend the Busines of Health
and Heaven! To Recollect his wiles in
a Scattering of his wits, When Head is
Disturbed, Hert oppressed, Blood on fire,
Humours in Rebellion, Spirits Dis-
sorderd, All the Powers of Mind Weak-
ned, Limbs of Bodie Vanquisht, strength
taken away: To love and serve the Lord,
withall my Heart, withall my Soule, with
all my mind, with all my strength, when
all Advantages (which Flesh and Blood
can yeild) are given and taken by my
Ghostly Enemy, to fight him for a
Crown! When I can better Roare then
Pray the Aids of Heaven, and for Re-
jecting the Offers and Succours of Grace
in Health, may justly look that God will
rather forsake me, then Assist me, and
yeild me up then defend me in my sick-
nes. When Death and Wrath at once
Charge me, and Conscience of no good
done, doth shrink and will not shield me,
Nay with the fresh Memorie of all my Ill,
as a Sword, wounds the Spirit that should
Sustaine

Meditations for one

Pte. 8.
14.Psal. 22.
14. 15
Eccl. 9.
10.Ecc. 12.
I Joh. 2. 1
Rsa. 7. 1. 17

Sustaine me, when I cannot Repent for want of Abilities; no Memory No Mind, No Will to Such a Work; No Mouth, No Eyes, No Knees for Such Holy Busines; when (if I had all Powers to repent) I cannot Amend for want of time, My Soule being readier to Depart from the world, then Sin; and my Bodie in a Posture fitter to Trouble then Serve my Soul. Wo is me! How Should I turne my Heart, that cannot turne my Self! By the experience I have had oftentimes in Sicknes, let me learne the Wisdom whilst I am in Health, and strength, and Best vigour of Age and Spirit, to Undertake and Overcome the High, Holie and Hard and Onely Neceſſarie Busines of Heaven.

Q. I am Recovered, O Lord! But How many at This very Day, This Houre, This instant, are Sick as I was, and worse then I have been; Shaken, Torn, Racked, Ground, Burnt, Drown'd, Strangled, Wasted, with Palsies, Colicks, Gouts, Stones, Fevers, Dropsies, Quinsies Con-Jumpsions; Groaning, Crying, Roaring, under those sad Maledies of men, and Sore tormentes of Mankinde! O Let me not le out of Pitty, because out of Paine! Let me not denie them

Prayer

Pte. 35.

23.

Mat. 1.25.

39.

Prayer or Help, what Heart or Hand
can Doe in Pittyl And O Father of mer-
cies that hast both a Hand and Heart so
Help; Be Physitian and Comfrter etc Psal.30.
them all! Help them Good God to Pa- 10.
tience, Comfort, Hope; Physicians, Ghost-
ly and Bodily, Friends, Counseles, Medi-
cines, Meanes, Necesiaries; for Saving
of Soule Sustnance of life. Remedy of
Health, and a Happie Recoverie of them
all!

10. I am Recovered O Lord! But
what is my Health to Heaven! That
Perfetl and Perpetnall Temper of Both
Soule and Bodie! Where the Soule is
without all Possibility of Sin, and the
Body, of Sicknes, Mind with out Er-
ror Will without lust, Memory with-
out Faile, Conscience without Guilt.
Understanding a Seraphim. The Heart
a Cherubin, the Soule Animated by
God as her Spirit; and united to God
(as Her Soule) Strong and vigorous to all
Operations of Healthy and Happy life to Joh.19.
Eternity.

13.

30 Where the Body shalt not need to feed
or sleep; nor feare to be Diseased or De-
formed; nor Grive for any Ill Humour
or Accident! nor Suffer eather Death
or Decay: But be Purified to a Spirit, Phil.3.

Immor-22.

Immortalized and Exalted to an Angels Estate full as the Sun is in his strength, of all Beautie and Glorie. Able and Apt to all Heavenly functions and Offices, fit for a Glorified Body to Performe to Gods High worship, and Mans Eternall Blisse, By vertue of an Indissoluble Bond and Union, with Her Seraphicall and Beatificall Soule.

O let me Neglect no earthly Medicines to Procure my selfe that Heauenlie Health ! Let the Church be my Aire, The Bible my Garden, Meditation my Walke, The Closet my Arbour, Prayer my Continuall Breath, Repentance my Daily Labour, Fasting my Weeklie Diet, Alms my constant Exercise, Affliction my Bread, Tears my Wine, An Eucharist my feast, The Saints my Musick, Thy Angels my Keepers, Divines my Fathers, Thy Peace my Rest;

let me make a Prison my House, a Rack my Bed, Chaines Aumylets, my Blood a Bath : Doe every thing of a Saint, Suffer any thing as a Confessor with life, as a Martyr to death, so it be Medicinall and Soveraigne for my Souls Health.

And when I have Done and Endured all, let thy Blood, O Iesus Purge

me that I be not founfe, and Thy Spirit ¹ John. 1.
be my Cordiall, that I doe not faint. Thy ⁷.
Ward my Prescript, that I doe not erre. Rom. 8.
So, let my Bodies Health on earth, Whet ²⁶.
a Holy Appetite and Hunger to my Souls ^{Ioh. 14.}
in Heaven! ^{16.}
^{Psal. 119.}

I am Recovered O Lord ! How hap- ^{9.}
pily, If I Recover all this good by my Re-
covery. Be More Hopeful in Providence,
more Thankfull of Life, More Mindfull
of Death, More Fearfull of Sin, More
Dutifull in Service, More Carefull of
Soule, More Watchfull of Time, More
Pitifull to Man, More Chearfull for
Heaven.

O Lord God of my Health and Salva-
tion who hast given Thy Servant a present
health of Bodie for Sickness. Receive my
Thanks, and Blesse my Resolutions
which I make, and Hearken to the Pray-
er, which I pray before Thee ; that when
the Sickness comes which will be my death:
My Greater, fear of Sin and better Care
of Thy Service, and my Soule and Time, Gen. 3.
and Heaven and Pietie on Earth, may ^{24.}
give me a Recoverie of that Paradise ^{Rom. 5.}
which by Adams Sin was lost, and brought ^{14.}
Luc. 23.
in Sickness and Death on all His Poste- ^{43.}
ritie, by the losſ. Yea of the better and ² Cor.
Higher Paradise in Heaven, where shall ^{12. 4.}
be

Thanksgiving for one. &c.

be no more Power, nor possibility to sin, sicken, or Die, for ever ! Grant this for Thine infinite Mercies sake, O Lord God, Father of Heaven, the great helper and healer of all Infirmities ! Grant this for His infinite Merits sake, whom Thou hast made to be mans Jesus, the Son of God, by His Blood the Healer of all souls, and Saviour of the VVorld ! By the infinite vertues and works of Thy holy and Eternal Spirit, which by His Grace helps and heals all souls and sins, in that Blood. Father, Son, and Holy Ghost, Grant me this full and Finall Recovery in Soule and Bodie, Now, and for Eternitie. Amen, Amen !

Psal. 103
3.

A Thanksgiving for Recovery.
of Sickness.

Psal. 116. What Shall I render unto the Lord
for all His Benefits done to me ?
the Snare of Death compassed me, and
the paines of Hell took hold upon me :
I found woe and miserie, then called I
on the Name of the Lord, and He heard
me : yea thou Lord, wast he that helped
me ! Thou art my God and I will
Praise Thee ! It was not man, It was
Thou That Healed me : All Physicians
are

are of no value, all Medicines vaine without thee : Thy Mercy, O Lord, was my *Balme*, and I will magnifie it : Thou wast my *Physitian*, and I will praise Thee : My heart in all extremity shall therefore trust in Thee : My lips shall speake of Thy praise, and my life honour Thee.

I will not be so wretched as to offend Thee with the health Thou haft given me ; with the life anew bestowed on me. O Lord ! Keep that wretchednesse for ever from me. Thy Graee therefore ever give me, to have in all my waies, This Mercy and Thy Glory before me, Even so be it I beseech Thee, O Lord, for Jesus Christ His sake. Amen, Amen.

Prayer against the Plague:

O Lord ! Pestilence is Thy Arrow, and my sins have made Ezek. 15. 16. 17. mee Thy marke ; nor canst Thou miss me in Thy justice : Levit. 26. 5. But spare me, Lord spare me in Thy Mercy ! Though I deserve the stroake for my selfe, spare me for my Saviours sake ; let His Innocency be my Shield and

and His Blood my *Antidote*. (O Lord, I have, I wish, no other antidote or shield :) By the soveraigne and all-sa-ving Merits of His I beseech Thee, pardon my sinne, and spare my life.

Spare my *Soule*, that it may better serve thee; Spare my *Body*, that it may better serve my Soul : Spare my *Heart*, that I may keep it more carefully for Thee : Spare my *Blood*, that my spirits may be more active to serve Thee.

Psal. I. I. And as I pray Pestilence from my body, so I beseech Thee keep it from my soule: Preserve me from the *House*, and shield me from the *Chair* of Pestilence: As from infected Bodies, so from Spirits, which breath Errors and Vices, (Pests & plagues of souls:) From all mortall diseases defend me, Body and Soule ; but from those fearfull Ones, above all, I beseech Thee. And all those Thou hast made Neare and Dear unto me ; Dear Saviour doe it for Thy Mercies Sake. Amen,

*Prayer for one infected with
the Plague.*

Exod. 9. **I** Am struck, O God, and by Thy Hand ! I beseech Thee, let me bleed in

in Thy Armes; in Thy Armes of Mercy, let me depart, if I must die; but Lord, embrace me with Thy favour, that I may live! Live out this danger, and see Thy Deliverance; out-live my sins, and doe Thee more Service. Meanwhile, mercy, Lord, for *Jesus* His sake, Mercy to Thy poore Servant: Pardon to My sin, Comfort to my Spirit, Acceptance to my repentance, Strength to my faith, Life to my charity, Salvation to my soule; That whether I live, or die, I may be thine, O Lord! Who to redeem and save me, didst both live and die: In Virtue of Thy Blood, that Sole and Soveraigne Antidote and Sanctuary of bleeding Sinners, Thy Deare and Precious Blood, let my soule live if my body die: but (if Thy Blessed will) both live to praise Thy goodnessse to both: Lord cast my sins behinde *Thy* back, & *Is. 38. 17.* hold me in Thy Armes. Into Thy Armes of Mercy I cast my self (Body and Soul) My only Hope and Refuge, & Rock of my salvation, is in Thy Blessed Merits, and Blood, Deare *Jesus*! Take me; and keep me in Thy Armes, now and ever, and especially, in my last houre and agony, have mercy on me I beseech Thee. *Amen, Amen.*

Ro. 14.8,

• *Thanks.*

*Thanksgiving for one recovered
of the Plague.*

THOU hast smitten, and Thou hast healed me, O my God ! The blow was grievous, Thy help is greater ; the blow was just, Thy help more gracious ! my sinnes deserved death, Thy mercy hath spared my life. O Lord, with an humble, thankfull soule, I doe acknowledge (as ever, so now especially) from Thy good hand, my present life and health. And now I humbly beseech Thee that my heart may smite me, that I have ever rebelled against so Good a Majestic ; and Thy grace keep me, that I never more lift up my hand against so Great a Goodnesse. O let not the pestilence goe from my body, to my soule ! let not Satan and corruption poyson & perswade my spirit, to sit in the *Chaire* or stay in the *House* of pestilence : Let not others be infected with sinne by me, nor me by them, lest Thou be more provoked ; and the plague gone, return in a greater judgment. My God, my Help, my Health, my Hope, my Life and Comfort, Be Thy Name ever blessed, That hast spared my soule and life : O let it be no more dis-

dishonoured by me ! That keeping
from the infection of an evill world, I
may live in the Blisse of a better; where
is neither sinne nor sicknesse to infect
soule or body, but Perfect health,
strength, grace, and glory in Thee and
with Thee, to all Eternity : O Jesus
my onely Refuge, and the Horne of my
Salvation ! So be it, Amen, Amen.

Prayer for one at the Hower of
Death, to be said by the Sick ; or
some for him (altering the person.)

I. Prayer for one at the point
of Death.

God the Father, His mercies be
about me ! God the Sonn, His
Merits be upon me ! God the
Holy Ghost, His Comforts be
within me ! Holy Trinity, preserve,
strengthen and support me ; that my
Death may be pretious in the sight of Psal.ii.6.
the Lord, and my Soule live with Thee 15.
to all Eternity. Amen, Amen.

*3. Prayer for one at the point
of Death.*

Father of mercies, let Thy Love be to him ! Saviour of the world, let Thy Merits be on him ! Comforter of departing Souls, let Thy Peace be in him ! Father, Sonne, and Holy Spirit, Defend a Child of thy Family ; Save a Lamb of Thy Flock, Keep a Member of Thy Cuhrch ; O Thou One and Onely Lord God of Heaven, Command Thy Holy Angels to tender him, and forbid Evill Ones to trouble him ! Deliver his Soule, discharge his sinne, seale his pardon, Heavenly Father, by Thy Holy Spirit, in the Blood of Jesus. *Amen, Amen.*

*3. Prayer for one at the point
of Death.*

Lord Jesus ! Succour this Dying Soule ! Make passage for him by death, to a better life ; Purge his sins in Thy Blood, and Prepare his Soul by Thy Spirit, and Receive it to the glory of Thy Father ! Jesus, That didst so deerly Purchase it, make haste to Receive it. From the pangs of present, and pains of everlasting death ; Good Lord,

Lord Deliver it, Deliver it for Thy
Mercies sake. Amen, Amen.

A Thanksgiving for the Happie Departure of Friends Deceased, with
A Prayer for ours, and
others living.

Lord, Receive my Prayers for those
for whom Thou hast had my Prayers! That Thou hast been mercifully
pleased to take them from their Sins,
and Woes; and receive them to Thy
joyes and bliss! Even so Lord! Precious
in Thy Sight is the death of the Saints.
And Precious in the Sight of thy Saints,
be thy Goodnes for ever O God! And
let all Thy Saints and Servants which
now live and feare Thee, find Thee a
God of Comfort and Mercy in their
Extremitie! So be it to me (the un-
worthiest of all Thine) in my last
hower and agonie, For His Sake, who
is our Onely Hope and Help and Shield
of our Salvation, both in life and death,
Jesus Christ our Lord, Amen!

Thanks,

*Thanksgiving after Death, &c.**Thanksgiving after Death,
for one departed.*

I Say this Scripture,

*Return unto thy rest O my Soule ! for the
Lord hath dealt bountifully with thee.
Pretious in the sight of the Lord, is the
Death of the Saints. Psal. 116,7.15:
Blessed are the dead that die in the Lord:
even so saith the Spirit, that they rest
from their labours. Apoc. 14.13.*

Then Pray thus.

THou that hast sent for this Soul,
out of the Prison of his Body, to
come to the Palace of Thy Blisse, Re-
ceive our praises O Lord for his happy
Deliverance. From Pangs to Joyes,
From Trialls to Triumphs, from Earth
to Heaven ! O Lord, we beseech Thee,
Admit our humble Lauds to attend
him into Thy Presence, and with them
let our Prayers enter Before Thee ; that
as he, so we, in Thy good time , may
come and Present our Hallelujah's with
our selves, in Thy sight. And mean time
lead a godly life, to have a blessed death.

Lord, let us not forsake Thee now,
that thou mayest not leave us then ! In
that last and great hower (upon which
followes an Eternity of weale , or
woe) Lord have mercy on us and doe
not

A generall Thanksgiving, &c. 345

not forsake us, and therefore let us have the feare of It, and Thee, now and ever, before us ; that as we beleive our * Brother departed is, we may be Or Sister Blessed in, and by our death : grant we may Dear Jesus. *Amen.*

*A generall Thanksgiving
for Gods mercies.*

O Thou High Majesty of Heaven ! how hast thou filled me with the favours of Thy Bounty ? how great hast Thou been in Thy Goodnesse and Mercy : how gratiouse in Thy Providence to me ? Thou hast poured the blessings of heaven and earth upon my head. Thou hast loaden me with Thy gifts bestowed upon me, in *Creating*, *Redeeming*, and in *Preserving* me.

In my *Creation*, Thou gavest me Thine *Image*, and madest me more Noble than all the Creatures of the earth. In my *Redemption*, thou gavest psal 8 5. me Thy *Sonne*, and madest me more Glorious than the Angels of Heaven. H. 2 15. In my *Baptisme*, and *Regeneration*, Tit. 3 5 Thou gavest me, Thy *Spirit*, and hast made me more happy than millions of men in the World.

Thou hast given Thy self to me, Lord,

H what

what could' st thou doe more for me?
Thrice blessed, yea for ever, be Thy
glorious Name, for thine infinit Grace,
Mercy, and Goodnesse to me!

And in Thy Providence for this life,
how abundantly hast Thou blesSED me!
in [health, wealth, body, minde, &c,
and] many, and many mercies, vouch-
safed me. In my Weaknesse, Thou hast
Strengthned me: In my Dangers, Thou
hast delivered me: In my distresses,
Thou hast comforted me: In my pray-
ers, Thou hast heard me. In Thy Judg-
ments, Thou hast spared me, to this
day, preserving my life, and making it
many waies joyfull to me!

And, not for any good in me, O
Lord, hast Thou been thus gracious to-
wards me! My ills on earth have been
many, my ingratitudes great, against
Thee. For them thou mightest for
ever banish me from heaven, and with
my sinnes cast me into hell, amongst
those that offend Thee. For Thy own
Goodnesse, and great Names Sake, hast
Thou been thus bountifull and merci-
ful to me: O fill my heart with Thy
love, that my mouth may pour out
praises to Thee! Ravish my Soul with
Thy goodness, that my heart may ever
love

love Thee ! Fill my life with thy Fear,
that as my lips, my thoughts & deeds,
may ever honour Thee ! Let me not be
so wretched, as to forget Thy mercy ;
so wicked, as to abuse Thy blessings :
let all that I am, and have, serve Thee,
minde, body, state, health, friends, none
be abused to vanity in any way of sin
to reproach Thee ; but all made to ex-
toll my Makers Praises, and my Re-
deemers Glory.

Since I owe my selfe by so many
Bonds of blessings to Thee (yea thou-
sand lives and soules, had I so many to
serve thee) let me not deny the service
of One poor soul and body unto Thee:
O blessed Maker and Redeemer, and
Preserver, of Both ! I have no more to
give Thee, my selfe therefore made of
both, I present unto Thee: I give thee 2 Cor. 8.
my self on earth, O Lord accept me, and
receive me to Thy self in heaven where 5. Ro. 6. 13.
with Thy Angels I shall give thee perfect
praises, singing *Hallelujahs* day and
night, giving everlasting lauds unto thee Apoc. 4. 8
my great Maker, my deare Redeemer,
my holy Comforter, my good Preserver;
O God, Father, Son, and Holy Ghost !
O Blessed and Adored Trinity ! To
Thee, and to Thy Goodnesse alone ;

for what I am, and have, and hope of
blisse, in this or a better world, be all
Honour, Praise, Thanksgiving, and
Glory for ever and ever. Amen, Amen.

*A Gratulatory Commemoration of Gods
Mercies and Deliverances.*

* Here
think of
particu-
lars.

Receive the sacrifice of my shrunk
full soule, O Lord, for all Thy
mercies and mercifull Deliver-
ances of me and mine, from
Diseases and Dangers; by Land, or
Water, in Warre, or Peace, of Old, or
Late; for Soul, or Body. But above all
soone or late hat liget stangers hast Thou
mett me yond these; and often hast de-
livereed me from all ouercombs by thydive,
and I live, and shall live still whys? But to
Psa. 118. praise Thee ther God of our salvation
28. and sing Thee art my God, and I will
praise Thee I know not thy goodness I will
Psa. 138. worship Thee; yea in allst of times ym with
2. magnifical brewhis almighty And, O
Psa. 145. give me grace to give Thee more, and
1. better glory. Glory from my Lips, and
Psa. 63. 5. glory from my Life! Glory in my mind
by a just Sence, and consideration of Thy
Mercy. And glory from my Head On
a true love and joy of Thy Goodnesse:
Till thou dost give me Thy glory in
heaven,

heaven, Lord, let me ever give thee this glory on earth! Even so Lord, for all Thy benefits and blessings from any ill, or of any good, to me or any more nearly mine, from the hour of my birth to this day of my life: Glory be to Thee now and ever, by Jesus Christ our Lord. *Amen.*

Thanksgiving for a preserved [Friend]
and another formerly Prayed for.

Y Heart is ful of Thy goodness.
Mo God! Thou hast delivered thy Servant from his dangers, and me from my fears; O, what shall I render unto the Lord for all his benefits to me! O my God! I give Thee a thankful heart, and beseech Thee to give me a thankfull life! Grace so to live, that my deeds as well as words, may speak me thankfull! O let me not pay Thee with neglects for thy favours, lest Thou returne me plagues for thy Mercies! let me have care to serve Thee in, and for thy goodness, that I may still rejoice in, and for Thy salvation, of Him and me, and all who are more dearely mine; Even so be it for Jesus Christ His sake.. *Amen.*



Prayers for every day in the Week.

S U N D A Y.

A Prayer against the flesh.

O Lord ! deliver me from my selfe, my sinfull, sensuall, and carnall selfe; ready to joyne with my foes, to ruine my soule, by yeilding it up to the temptations of sinne. Let me watch it as my most mortall enemy, without which all the Devils in hell cannot force, nor all the powers on earth fasten a sin upon me ! and yet a foe so Inbred and Naturall to me, as will lodge in me whilst I live, and never leave me ! Make me see what cause I have to keepe a strict and continuall watch, and pray Thy aid, when the Devill and the World without beset me, and lead on Armies of Temptations against me ; and the Flesh within is false, and ever ready to betray me, and let them in upon me ! From such Enemies and Traytors, Lord deliver me ! and as I love the eternal salyvation of my soule, let me not sleepe in

in security, that have to doe with such
Enemies.

And since the Flesh is my foe, let me
not cherish it, and satisfie it, and pro-
vide for it, and entertaine it, as a Friend: Rom. 13.
but according to thy will, and the ne- 14
cessity of my soul, let me not spare
to crucifie and kill it, as my Enemy: Ga. 5. 24
which will torture me if It be not cru-
cified, and kill me if I doe not kill it,
And grant me Good God, the power
of Thy Spirit, to doe Thy will in mor-
tifying of the flesh, to the saving of my
foule! Ro. 8. 13.

Let my life be a continuall *Fight*: a-¹Pet. 2. 11.
gainst the corruptions of my flesh, and
succour me with *wisdom* and *grace* Ro. 8. 13.
to maintaine that fight; let me *Watches*,
and *Fast*, and use all due *meanes* to 1 Cor. 9.
beat Downe my Body, if that give it 27.
strength. Let me *meditate*, and *heare*,
and *reade*, and *pray*, and *weep*, in all
good wayes seeking to beare up my
soul, to beat downe that sinfull body,
and bring it to death.

And because, though now beaten
downe, a new Temptation will raise
it up; and struck dead, it will revive
againe: Hasten my soul O Lord, out
of these endlesse *Warrs*, where I may

150 *Prayers for every day in the Week.*

keep the *Triumphs* of an eternall peace from earth to heaven, and strengthen my soule to get those daily *Victories* over my lusts, that may bring me to those triumphs ! O Christ, That hadst
 Joh.14. flesh and no corruption, pity me that have both ! Succour my double frailty,
 20
 Mat.26. thou that knowest the infirmity of the
 41 flesh ! Assist me with thy holy Spirit,
 Ro.8.13. to stand : Recover me when I fall, in these holy fights. Relieve my wants, forgive my weaknesses, close up my wounds by Thy Blood ! Blessed Saviour, the Captaine of my Salvation, who didst fight and conquer all my foes, and now sittest on the Throne in triumph in heaven ; make me so to fight, that I may conquer on earth ; and having subdued the flesh, may sit
 Rev.3.25. with thee on the Throne. From their shame keepe me, that prefer the Subject before the Soveraigne, Flesh before the Spirit ! From their losse keep me, that prefer a Toy to a Crown, a Lust to a Kingdome ! From their Cowardise keep me, that dare not fight for a Crowne, but yeild their souls up to lust ! From their woe ever keep me, that buy delights with their death, for
 Ro.8.13. a little life after the flesh, dying eternally

nally bodies and souls? From such folly
and misery, Deare Jefus deliver me!
~~Amen! Amyn. I am now veridom to god
of al good. A. vif I kno w hysse ym al
myne wort vif I kno w. A. I am now
yem to god. H. vif I kno w rebull vif I
vif I kno w.~~

MONDAY.

A Prayer against the Devil.

O Lord! How shall my poore
foule stand againt Temptation,
if Thou doe not assit me, who have as
many Ghostly Enemies as Devills to
tempt me; malicious, crafty, busie, &
mighty all of them hating my soule to
death, watching my weake[n]esse, and
continually seeking occasion to devour
me! O my God, without Thy strength
I cannot stand, and by Thy strength I
shall not fall. For thou O God art
above the Devil, of more goodnesse,
wisdome, care, and power to save,
then he is able to destroy. Thou canst
send more succours to me, then he can
bring forces against me; More holy
Angels then he hath wicked Spirits;
Lord give me that strength! Lord send
me those succours! Put upon me the Rom. 13.
armour of light, to fight with the Ru-
lers of darknesse! Let the Helmet of Eph. 6.

Prayers for every day in the Week.

hope be on my head, and the brestplate
of faith and love on my heart, that I
be not mortally wounded in the fight!
In my extremity send Thy Angels to
succour me! And let Thy holy Spirit
be my Leader, that the Evill one may
not be my Conquerour,

Lord Jesus that knowest what it
was to be tempted, and didst overcome
the Tempter for me, relieve my frailty
when I am tempted, and suffer not
Satan to overcome me! And let me
be sober, and watch and pray that I en-
ter not into Temptation, that Thou
mayest relieve me! O Lord! How
shall I not fall into the hand of Hell,
if I throw my selfe into Temptation!
From such presumption, O Christ pre-
serve me! How manys souls have
been left and lost in those bold ad-
ventures of their strength; make me
sadly to consider that such a daring
Spirit may never possesse me! Let me
remember with feare and trembling,
what great Saints have falne, that I
may with an humble and holy care and
feare, seeke for Thy strength to stand,
and being upheld by Thy right hand,
may never fail! But let me not cast
my self out of Thine into Satans hand;
for

Ma. 26.
41.

for if Thou Lord do not uphold, and he pull downe, how shall I stand? And let me keepe my wayes, that I cast not my self out; for Thou wilt not protect me but in Thy wayest. And let me not runne my self into temptation,^{Psal. 91.} for that is out of my wayes, and Thy Protection. *Thou great Shepherd of the sheep,* Keepe me, a poore Lambe of thy Fold! *Thou Lion of the Tribe of Juda* that hast prevailed, Save me from Rcv. 5.5. the roaring Lion that he may never prevaile! And in and from all his Temptations deliver me in Thy mercy, that he may not devour my soul for all his roaring. Rescue me, Thou that didst Redeeme me; Preserve me, Thou that didst Create me, my Lord and my God, my Strength and Hope, Deare Jesus! Amen.

T U E S D A Y.

A Prayer against the World.

O Lord! The World is a strong Enemy to conquer (The great Conquerors of the powers, were Captives to the Vanites of the World) yet:

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yet by Thy strength it may be conquer-
ed, for Thou art greater then he that
is the world. Thou didst O Saviour,
conquer it for me; and by Thy aid I
may conquer it for my selfe. And by
Thy will I must conquer it with Thee
on earth, if I will triumph with Thee
in Heaven; O then, let me resolutely
set, and fit my self for the conquest of
the world ! And to the Forces of rea-
son, Lord give me the Powers of grace,
by which I may make a conquest.

This world is but for a time, and
will end at last, and how soone to me,
Thou Lord onely knowest: and did it
endure, what comfort or contentement
can my Immortall soul receive in any,
or all the good of the World ? O let
me not lose my Eternall Inheritance in
the World to come, for a poore parti-
on in this present world ! Thou Lord
hast made me in it, but me for Thy selfe,
and it for me. O then, let me never
be of it, let my Spirit alwaies be above
it ! Let me not make my Servant my
Soveraigne good. Assist me by Thy
grace, that I may not, O God ! And
because my senses are so naturall and
neare unto me, and the world takes
my soul captive, by the power of my
senses ;

senses; O let me Watch those gates against the Entries of Temptations ! and look well to my sense, that I lose not my soul. That I doe not, Lord keepe me from all evill, from the *Men*, and from the *Things* of the world ! From Companies and Counsells, and Examples of the ill, set on by the De-
vill, to wooe for the world, Lord keep me as so many foes and fiends to my soul, and let me rather suffer them as my sorrowes, then take solace in such men ! From the *Vanities* of the world that they doe not allure me, and the *Miseries* of it, that they may not deject me ; (The great powers by which the world assaults me,) defend me O Lord, that they doe not overcome me; and let me looke well to my soul, because I am never free from such assaults ! From the *Vanities* of Riches, Honours, Pleasures, the Prevailing Goods of the world, (the Heaven she brings;) And from the *Miseries* of wants, scornes, ignominies, injuries, tortures, the Pow-
erfull ills of the world (the Hell she hath:) Lord keepe me, that they lead not my soul into the Captivity of sin, lest I feele a worser Hell, and lose a better Heaven ! Let me not lose Thy favour.

158 Prayers for every day in the Week.

favour for the smiles, nor incurre Thy displeasure for the frowns of this world. Let neither her Sorceries bewitch me to ill, nor her Tyrannies fright me from good. Let my love and feare be both on Thee, & the good and ill, not of this, but another life !

Cor. 7.
31. On that be my heart, on this my foot ! Let me love and value and use this world, onely as it may helpe me to that ! Not for the Throne of my Spirit, but the Footstoole of my Soul. By whose good my body may be better enabled to serve my Spirit, and both to serve Thee, and come to the good of a better world ! For such a Conquest, Lord strengthen me, and to these Triumphs above bring me, Even for his sake, who hath overcome the flesh, the Devill, and the World for me, Jesus Christ our Lord. Amen.

W E D N E S D A Y.

A Prayer against sudden Death.

Gen. 2.
17. O Thou great Judge of the World, I am a child of Death by the sentence of the Law for Adams sinne, and have

have deserved it at the hands of Thy Justice, for my own; yet in Thy mercy Thou hast not executed that sentence upon me, but to this day hast continued my life. Yea, most Mercifull God, when the feares and snares of Death and Hell tooke hold on me, and my provocations were great against Thee; in those great distresses I called upon Thee, and Thou didst heare me and deliver me!

Psal. 116.

3.

Lord! make me ever thankfull for Thy goodnesse, and take not away thy loving kindnesse from me, though since I have not walked worthy of thy mercy. Save my *soul* from the sins that trouble me! Save my *body* from the sicknesse that feare me! And save my *life* from all ill accidents and disasters that may befall me! If Thou speake the word O' Lord, I shalbe safe, body and soul, and no ill can touch me; Good Lord speak that word, and save me! Pardon my sins that they doe not destroy me, and lengthen my dayes that I may better serve Theel For a sudden death by a present repentance, and good life, Lord ever prepare me! And from a sudden death by Thy good Providence, deliver me, That I may have

time

time with more comfort and contentment, and lettentene of minde, to yeld up my life and soule unto Thee, shew me

Dear Saviour, leue me, that shewed
dedit Thy Blood to Save me, and stelt
in Heaven, to Preserve me! For my
last houre fit me From sudden surprizall
of it keep me. To it, and in it,
ever save me; and by Thy grace and
Holy Merits make it a happy houre
unto me, that I may then die in Thy
armes, and at the Day of Judgment
rise and stand joyfull before Thee Lord
Jesus for thy mercies sake grant all this
to me. Amen. *Am m blyw ton swd i
self eswld mott aw ym oys.*

T H U R S D A Y.

A Prayer against Hypocrisie.

O Lord! Make me abhor to be
Prophane, and feare to be an
Hypocrite! if I be a Notorious sinner,
the World will condemne me; and if
a Close offender, Thou wilt not justifie
me: Let me therefore be a Saint in
sinceritie, that God and man may ap-
prove, and blesse me!

O Lord God of truth that searchest
the

the heart, what will it availe me to have the world acquit me, when my conscience shall be a thousand witness against me; and Thy self more then ten thousand consciences to condemne me? Keep me therefore from the blot and follie of Hypocrisie.

And since Hypocrites art the first- Mat. 24.
borne of the damned, let me have no 51. part in that sinne, that I may have no portion with such finners! Let me be the same wherefover I am, in the Clo-
set and Church, in secret and publike, in the darke and day; and let me be alwayes what I should bee, studying ever to approve my heart and wayes before Thee that Thou who seest in se- Mat. 6.6.
cret mayest reward me openly. O let me see Thee every where before my Ps. 26.3. eyes, and my selfe before Thine; and Ps. 119. accordingly walke uprightly before 168. Thee, till I come to rest eternally with Gen. 17. Thee!

O Lord, since Thou requirest no more, to have thy Favour on Earth and Glory in Heaven, but a heart True unto Thee, and doest pardon and passe by many infirmities, where thou seest such a heart; Let me not give Thee lesse, then a Sincerity in Thy service. God
of

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of Truth, give me a single heart to serve Thee, and accept it from me : and a Monster of a double heart let Satan never make me. From Hypocrisie and Lyes of life, Lord deliver me ! Thou that hadst no guile in Thy heart, nor guile in Thy mouth, Blessed Sonne and Truth of God, set me be Thine in truth sweet Jesus. Amen !

FRIDAY.

OLD TESTAMENT.

Elday. Friday.

Prayers against Inconstancy in good.

Mal.3,6. O Lord ! Thou art *Immortal* what thou art, Let me be unchangeable what I should be ; never ceasing to be Thy good Child and Servant, who ever continuest to be my good Father and Lord !

O Lord, There is not one *Moment*, in which I can be or live without Thy *Goodnesse*, and shall there be many *dayes* wherein Thou art without my *Service* ? The *Glory* with which Thou rewardest it, is to all *Eternity*; and shall the duties of it fail and fall short of *Constancy* ? O my God, had I the *Age* of Angels to live, I owe the service of

of all that life unto Thee ; and now
that I have but a *Span* of time, shall I
keepe away a great part of that, from ^{Psal. 39.} 6.

Thee? O Lord, let me not so much
forget Thee and my selfe, as to do thus
by Thee.

And should I so farre forget my
duty, let me remember my necessity. ^{Rev. 2.}
It is constancie gets the Crown to thy
service, and shall I fall off from it, and ^{10.} & 3. 11.
lose my Crowne? O Lord! In what
a fearefull condition would my soul
be, if Death should seize me when I
am fain off, and take me away in that
time of sin? and have I any assurance
this hour, the next not to see death?
And were I sure of life & time, should
I so live, and divide it, best years to
the Devill, and worst to my God?
Months to vanity, and *minutes* to piety,
Day and night looke to this world,
and not spare an houre for a Better?
Lord! let not the Devill and the
World divide my time with Thee, left
not giving Thee all, Thou takest none
from me; or giving Thee the leaft
share, Thou throwest it back upon me.

Fix my heart on Thy feare, that no
temptation of Devill or man may re-
move mee; *Bind* my soul with such
resolutions

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resolutions; to Thee, that no strength
of the flesh may loose me. Since I can-
not for my bodies frailty, serve Thee
as an Angell without intermission.
Continually let me as a Saint, without
out failing, *Constantly* be devoted to
Thee, *now* as a Retainer, *now* daily Ser-
vant attending upon Thee. Keeping
carefully my *hours* of devotion, and
Consecrating all my dayes unto Thee,
by a conſcio[n]able and constant endeal-
vour, in all places and things, and at all
times, to shew all leuid[er] land. Do what
may please Thee. O Thou that art with-
out endes of change, Even the same,
settle my fickle soul in Thy feare, and
establish Thy holy Spirit in me, that I
may serve thee on earth with conſtan-
cie, and in heaven, to all Eternity! By
the Grace and Merits of Him who Fin-
ished the work of Eternall Redemp-
tion for me, living and dying, to Save
me, and now sit at Thy right hand to
uphold and keep me, Jesus Christ our
Lord. Amen.

Iam. 1.17.
Pſ. 102.
27.

Luk. 12.
50.
Ioh. 4.34

S A T U R D A Y.

Prayer against Impenitence in ill.

LORD keep me from the fearfull
finne and judgement of an Impen-
tent.

bent heart. Since repentance for sinne
is the onely remedy appointed to save
me, let me not neglect it, lest I dye for
it, irrecoverably; for I know ^{Luk. 13.}
^{3.} ^{2 Pet 3.}

O Lord, what shall become of my ^{9.}

guilty soul, if Thou doest not pardon
me? And how should I hope Thy par-
don, if I go on to provoke Thee? Give
me therefore a *sarrow* for my sins past,
wherein I have offended Thee; and if I
fall by Frailty into sin, let me not *die*
without remorse, but *Rise* by repen-
tance, that I may *Return* againe into fa-
vour with Thee.

O my God, if now I will not, I shall
repent (in hell, if not on Earth;) if not
with timely teares in hope, in fires with
everlasting horrour! O let me weep
for a time, that I may not waile them
for ever! let me mourne for them unto
comfort, rather than rejoice into con-
fusione ^{sqod dicitur ensoribus suis evag}
From a heart hardened in sin, and a
conscience scared with guilt, Lord keep
me, as from the *Threshold* of hell. And O dur-
from *Continuance* and *Custome* in sin, to an-
keep me, that I grow not, senselesse of ^{mi}, ^{limen}
it, and feared. And from *Multiplying*,
and reiterating the acts of sin, keepe
me, that I get not a custome. If I sin,
let

166 Prayers for every day in the Week,

2Sam. 24
50. let my heart smite me, that Thy hand
of vengeance may not touch me.

1Cor. ii.
31. 32. And for that hardnessse and Habit of
ill which I have already got by any
acts of sin, Deare Saviour help me, and
heale me. Melt my heart in the fire of
thy love, to a tendernesse of offending
Thee; and (O Blessed Scape goat*)
^{*Levit.}
16. 22. mollifie my hardnessse by the vertue of
Thy Blood, that I may not stand stub-
borne against Thee. Bow me with thy
^{Goats}
^{blood}
^{melts}
^{Adamant,}
^{such is an}
^{hardheart}
^{Zach. 7.}
12. Mercies, Break me with thy judgments,
Wound me with Thy Word, Move me
with Thy Spirit, and by all meanes
mould me and make my heart of that
temper, that the leaft touch of sin may
trouble me, that I may not obstinately
goe on in a course of Rebellion against
Thee. Mercifull Father, let all Thy
crosses come rather upon me, then this
curse befall me. That I may rather
grieve and groane with hope on earth,
then waile and houle in hell without
remedie. A Heart of flesh for stome,
Lord give me, let Thy holy Spirit work
and keep it, in me. Doe it Deare Savi-
our for me, I beseech thee, in Thy Mer-
cy: Amen, Amen.

Ezek. 36
26, 27. remedie. A Heart of flesh for stome,
Lord give me, let Thy holy Spirit work
and keep it, in me. Doe it Deare Savi-
our for me, I beseech thee, in Thy Mer-
cy: Amen, Amen.

ANIMADVENTION



**Animadversion to the Devout
Reader touching the following
SERVICES.**

THe Author in these Services tenders thee some things New, and nothing (he hopes) Naught. There are extant, Books of Prayers, and Meditations, and Directions apart, and those who joyn some of these together; but all (as in his way) he knowes none.

He conceives that the soul Engaged in a particular duty, will be much assisted by so many helps at hand, and come off better with the Service. Vicissitudes of Devotions (like changes of clothes) as they please the minde, because they clog lesse; so they will advance her piety the more, when all (though they goe severall waies) meet in one study, and care to work her spirituall preferment.

Thy Spirit will not be less devoted so to thy Prayers, for having breathed it in Holy Scriptures: Nor wilt thou take in that Holy Aire with lesse advantage to thy Soules health, for going to it from thy Prayers. Nor will those Heavenly Refreshments

refreshments Profit or Last less, for plying
the Soul (at present) well-devoted, with
proper & pious Meditations: & Instructi-
ons seconding to her particular pur-
poses. This will be as a Word in due season,
fit, and good, and serve as a little Sermon
to nourish Holy Spirit so Divinely begot,
which else may starve before it can come
to a greater; and perhaps, not have her
particular estate, and case much reached,
and relieved neither, if she come.

The Closets, (the good mans Daily
^{* Ezek. xi. 16.} Sanctuary alwayes*, and in persecution
often his onely Church) as is never wants
Gods Spirituall Altar, (a Devout heart)
nor his Garden, (Gods Holy Book) in it,
nor Gods Holy Service (an Holy Prayer-
Book) for it: By this, shall have a little
Pulpit too. Necessary for those who have
no other, and profitable for those who may
want a better.

And surely, the Soul which keeps her
dailie Walks betwixt Gods Altar and
Garden (Her Prayers, and His Scrip-
tures) must needs grow, and goe on in
Godlinesse. And Faster, and Firmer both,
for bearing every day a Sermon, when
Her self is the Preacher, Her stately
Text, and God and Conscience the Audi-
tory.

Unscripted Writings
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Reader

Reader, He that is not for a Pulpit in
the Chamber, would have this in the
Closet, and thinks he shall doe God and
thee good Service in these devote-lesse
times, to furnish thy Closet with such a
Pulpit. His Aime thou seest, His Pat-
terne thou maist easily aime at, especially
if a Child of that Mother, whose Wisdom
taught him such Prayers: Though some
things in the Services be new; there are
no Novelties in them; but for thy singu- * In ea
lar use compiled, and made a Handfull of Salvator
little Homilies, and Prayers. velut Sol
oriens e-
micuit, ac
propterea
ipsa dies
ab homi-
nibus se-
culi, dies
Solis, vo-
catur; qd
ortus eam
Sol justi-
tie Chri-
stus illu-
minat,
Ambros-
S. 60.
Mal. 4 2:

Rules for every Sundayes*
Devotion.

Sunday-morning.

When you awake, lift up your
heart, and say,

O Sun of Righteousnesse, which
this day didst rise for me, S. 60.
shine now, and ever, with
Thy Grace, and Mercy upon Mal. 4 2:
me! Amen.

I

When

*When you are up, Kneel, and say
this Prayer.*

P. 93. 6. *O Lord, Holinesse becometh Thy House; and Dutifulness becometh me to go to Thy Courts, & wait upon Thee: and this is the Great day of Thy Service. Thou that hast given me to see the light of this day, make me carefull to doe the duty of it; Timely to Present my self unto Thee; and Reverently to behave my self, before Thee; that I may come with fruit, and favour from Thee, for Jesus Christ His sake. Amen.*

Before you go to Church say (if you have time) the Sunday-Service following. Omit not to say the Collect for it, howsoever in the Afternoon say the Evening Service.

Sunday night.

When you go to Bed, kneel, & say,

O Sun of Righteousnesse, keep me from utter darknesse, let me so sleep in Thy Peace, that I may be ever ready to arise, and meet thee in Thy Glory. Amen, Amen.

Seven



S E R V I C E S Set to the
Daiies of the Week, for Foure
Severall Weeks.

Sunday-Service.

Of the Joyes of Heaven.

Morning Prayer,
Psal 36.48

Evening Prayer.
Psal. 15. &c. 16.

Lesson,
Isa. 64.
Mat. 5. to. 33.
or Mat. 17. to. 14.

Lesson,
Isa. 35.
Apoc. 21.

Sunday Collect, or Prayer, for
the Joyes of Heaven.

D Eare Saviour ! Who haft Purchased lost Heaven for me by Thy Blood, and now Possesseſt if for me in my Flesh : possess my soul, I beſeech Thee, with Thy Holie Spirit; that my Conversation now may be heavenly on earth, and my habitation hereafter, happy in Heaven. Phil 3. 20.

O let me not for the Perishing pleasures of this vaine world, lose an Eternity of Blessed joyes in Thy Presence and Kingdome! Preserve me to it, (Deare Redeemer) who hast prepared it for me, Even for Thy Mercies sakes, O Lord. Amen.

Then Daily Prayers.

i. Meditation of the Joyes of Heaven.

WHAT doe I on earth, when God is in Heaven? Why are my Heart & Body in two severall Worlds? And where but with Him, and on Him should be my heart? Lord! draw to thee what is made for Thee; Till Body can come, let my Spirit be with Thee; Till my Soul depart from my Body, to dwell for ever with Thee, let Devotion carry my thoughts out of my soul, and daily Visit Thee.

My Help, my Hope, my Solace, my Salvation; Father of my Spirit, Husband of my Soul, Soveraigne of my Welfare, Author of my Nature, End of my Essence, Blisse of my Being, Satisfaction of my Desires, Rest of my Thoughts, Perfection of my Powers! My life is a Banishment, Imprisonment, Punish-

Punishment on earth, if Thou be in heaven ! Shun I never so much, I shall meet with nothing but *Sinne* and *Misery*; Seek I never so much, I shall not find any thing of *Blisse* below: Had I whole lands of *Wealth*, with hills of *Honour* upon them, and rivers of *Pleasure* about those, all were not a peble, a pile, a drop to my *Blessednesse*: My *Avaritious*, *Ambitious*, *Voluptuous* de-sires, are left drie on earth, onely fill'd and drown'd in the Paradise, Crowne, and Kingdome of Heaven: The Ocean of *Blisse* runs about the Good that is Infinite. *High*, above change, *Great* without measure, *Full* without want, *Long* beyond time ! Away then my Soul, from thy Banishment, Bondage, Woe, and miserable Vanity, to thy Home, Freedome, Joy, and true Felicity; Dove of Grace flie to the windows of Glory; Mount to those Louvers on high, where the ravenous Bird of hell can neither seize, or fright thee; nor the beasts of the earth devour or disquiet thee.

Heaven on Earth is a Monstrous confusion; if thou vainly seek it there, thou mayest as soone finde it in Hell (God is not in that heaven!) Onely seek,

seek, and solace thy self in the waies of God ; that's heaven on earth indeed : both a glimpse of the glory above and a light to finde heaven where it is, in heaven ! And from the goods of the wor'd, raise up thy thoughts to a better Bliffe: Say, if so well on Earth, how much better in heaven ! so let it be, not thy Myrrour of Bliffe, but Perspective; Nor thy Chaire, but Foot-stool to take a better Sight & Flight to thy Throne. So Thou shalt at once walke on earth, and goe to heaven ; yea, thou shalt divide thy self betwixt both ; Bodie to earth, and Soul to heaven. And God will in that day Blessedly Unite, what thou dost devoutly Divide ; and Keep with Him in Heaven for ever , both Body and Soul.

See, *Soliloquie*, p.



Monday-Service.
Of the Miseries of this World.

Morning Prayer.
Psal. 120. 139. 137.

Evening Prayer
Pf. 39. 42. or 84. 102

Lesson,
{ Gen. 47. or Job. 14
{ Luk. 21. or Act. 20.

Lesson,
{ Lam. 3.
{ Rom. 7

Monday Collect, touching the
Miseries of Earth.

O Lord ! With us, is Misery; with Thee, is Mercy ! On earth, all ill, in heaven, all good ! O for Thy mercies sake support me in all my miseries, and deliver me from my sins, the cause of them all ! And of Thy Goodness (I beseech Thee) raise up my heart to covet and seek the good of Heaven, that my hold and hope of it, may comfort me against all the ills of the earth.

Let the bitterness which I feele below, wean me from this evill world, and whet in me a holy appetite to the

pure sweets and joyes which be above.
And in Thy good time fill my Soul
with those blessed Solaces, I beseech
Thee; Even for His blessed Merits and
Mediation sake, who is my only Joy &
Hope in heaven and earth, Jesus Christ
my Deare Redeemer and Advocate,
Amen.

Then Daily Prayers.

*Meditation of the Miseries
of the World.*

Why so much wedded to the world, when woe is her Dower?
Entailed (as a Portion) by God on Adam, and thee (if his Son) since he Forfeited (with his Allegiance) his Paradise, and thine, by his default!
Earth ever since brings forth woes, as Fire sparks. Within thee, or without thee; For thy self, or others; In Bodie, or Soul; woods will as soone want leaves, as the world faile thee of woes!
thou art Heire to all; Inheritor (at least) of some; never secure from any, because alwaies in Griefe, or Feare of all. And least blest too when most secure; most unhappy, when least miserable; Blisse in this life being the greatest.

Gen 3.
17.

Jub 57

test curse, because the portion of a man
markt out for everlasting unhappinesse.
Alas ! what a purchase is a little fickle,
worldly, bliss, with woes, All, and Ever-
lasting, after it, not without some in it !

My heart ! If thou hast so miscaried
in thy *Choice*, let this *Divorce* the Ma-
riage ; love earth when thou art fond
of woe, and not afraid of hell.

Thou wilt find good *Alimonie* after
this *Divorce*. Thou wilt live more well,
and die much better for it. Thou wilt
entertaine death as a *Deliverance* from
her *Ills*, whose goods thou scornest.
And receive and reade a *Summons* to
thy end, not as an *Arrest* and Call to
Judgement, but an *Acquittance* from
calamity. Thou wilt eye Heaven as thy
Harbour of rest, and be weary of the
world as a *Sea* of trouble. Thou wilt
study to steer thy course by the *Card*
and *Compass* of the Infallible Word
and Rule, to know and goe the right
way to Heaven.

So good is the Worlds *Wormwood Land*,
(aboye her honey) for the Souls health,
if we take, and cast it right. And Even
our miseries are made great mercies,
because good Medicines for that hap-
py health ! Did earth afford sinful-

I 5. falne :

Seven Services

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fain man One Paradise, he would scarce
look for Two. Now that he findes a
Purgatory of it, it drives him to the
true Paradise, and brings him sooner to
those joyes, by the hastening of those
woes; which hie more to Heaven, when
most heavie on earth.
R. 4.2.2.

Tuesday-Service.

Against the Vanities of the World.

Mornin Prayer. | Evening Prayer.
Psal. 4.39. or 37.102. | Psal. 52.62.

Lessons. | Lessons.
Eccl. 1.2. | Eccles. 3.4. &c. Hab. 2.
Mat. 1.6. or Luk. 12. | 1.Tim. 6.

Tuesday Collect against the
Vanities of the World.

O Lord ! Who hast made this
World for me ; and me for
another ; let me not be carri-
ed away with the Vanities of
that world which cannot Content my
Soul, and will not Continue with me !
O ! let my heart be Fixed on Higher
things, never to be moved with world-
ly

ly vanities; that when this world shall end to me, or I to it, I may enjoy those Honours, and Joyes, and Goods, which shall never end; with Thee, Thy Angels and Saints in a Better world, Through Jesus Christ our Lord. Amen.

Then Daily Prayers.

*Meditations of the Vanities
of the World.*

THE WORLD is a Shop of Vanities; Honours, Riches, Pleasures, the chief Commodities: the Devill, Master of the Shop; and Man his miserable Customer. The common Price, is our Souls, which we give him, to get them; and yet possesse nothing (lesse, worse than nothing, by all we get) which is the vainest of that Vanitie of vanities! O Man, be not thou so Vile and Vaine!! Why doth Transitory good take thee, who hast an Immortall Spirit? Why doth Sensible joy carry thee away, who hast a Faculty for the highest Intellectual Good! Capacity of Eternity!

Alas! thou wilt as soone fill a sieve with water, as thy Soul with the world; and couldest thou give her a Fill of it a short time would (to thy greater

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ter:

180 Seven Services

ter losse and grieve) run it all out again. Let the world then be, not thy *Doll*, but thy *Scorne*. Believe it, if worldly good be thy *Deity*, her Glory, Profit and Delight, thy *Trinity*; they will not fill, but faile, and vex thy Heart; and so give thee for Blisse, a *Triple infelicit*-
ty: Vexation is their fallest satisfacti-
on, and their end not thy *Content*, but
Torment. It is *Infinite & Eternal* good-
nesse which must give Man of an *Im-
mortall Spirit*, content. In that Deity,
is his Rest; and his Felicity in that onely
Trinity.

Let God then be (as He is) thy Throne; the world (as it shold be) thy Footstoole. By her good, climbe up to God, get thus up. Abundance of good here *seems* brave; What is all *indeed* in Heaven? What is *Substance* when the *Show* is such? What to have *all* things, when so valued to have *no*-*thing*? what Blisse is to be found in the Trinity of Uncreated Goodnesse, when so much is fancied in the Three poore-petty created Goods of that Ill-devised and fond imagined Godhead?

What, if thou hast senses, by which they wooe, and court thy love? Hath not thy Soul a power to guide and govern.

govern those Handmaids ? O' Man !
 thy senses are in thy Soul : Monster !
 if thou put it in thy senses : Man of
 Reason, be not a Beast, for sense ! Live
 and love above worldly vanity, looke
 and long after Sure, Solid, Satisfying
 Soul felicity; Else (Saving thy selfe)
 nothing is, or can be, so vaine.

Wednesday-Service.

Against the Villanies of the World.

Morning Prayer.

Psa. 12. 14. 120.

Lessons,
 { Gen. 6. or 19.
 Mat. 24.

Evening Prayer.

Psal. 18. 55.

Lessons,
 { Jer. 3. or Isaiah 13.
 2 Pet. 2. or 1 Pet. 5.

Collect, against the Villanies of the World.

O Lord ! since the World is a ~~Sa-~~
 dome, let me be a *Lot*, vexed,
 not delighted with her *Filthi-* 2 Pet. 5. 8
nesse : Since it is a *Mesech*, let me be a
David ; not taken, but tired with her
Wretchednesse: Lord ! why should that
 have my joyes, where my Soul is never
 free. Psa. 120. 4.

free from dangers, not thy glory from wounds? Where Blasphemie is as common as the Aire, and Oppression as the Earth; where Iniquity flowes like water, and Lust flames as fire: Why should I be in love with her, that is in hate with Thee? Where if I follow her course, I go to the Damnation of another world; and if I crosse it, meete with nothing but Vexation all the way.

O Lord! though I be in it, let me not be of it! If it be wicked, let me be good; yea, the more wicked it is, the better let me be, that Thou mayest take a more mercifull notice of my goodnesse. And because it is hard to breath the ayre of corruption, and take no taint into conversation; let me be willing to get fairly from it, and come to Thee, where is blisse pure, without teare, or taint. Take me from the Devills of the world, to thy Angels O God!

*2 Cor. 6.
17.*

Meantime, let me live a Saint even amongst Devills, That I may (at last) be a Saint amongst Angels; yea, as one of Thy Angels, in that world; where is no moe, nor wickednesse; sinner, nor Satan, but Thy Blessed Unite, with Holy and Happy Society of Gloryfied Men, and Angels, Enjoying, Adoring,

*Luc. 10.
36.*

Adoring, Lauding, & Serving Thee for
ever and ever: So be it, for Jesus Christ
His sake: *Amen.*

Their Daily Prayers.

*Meditations of the Villanies
of the world.*

Mother of all *Misdeeds* and *Mis-
chiefes*! when shall I be deliv-
ered from thee, *Gnole* of my Soul, and
Wrack of my Salvation? A Hill of poor
Pismires tossing up and downe, thou
art at best; a Hell of debauched and
damned Spirits (at worst!) Source of
sinne, *Forge* of *hell*, and a Field of all
temptation.

If I love my God, I must hate Thee,
because an enemy to His honour; If I
love my self I must loath thee, because
an adversary to my Salvation; if I hate
the Devill, I must not love thee, be-
cause thou art his Sword to destroy;
if I may not love the Flesh, I must not
love thee, because thou art her Stasse of
support; if I must not love Vice, I must
abhorre thee, because thou art the Mi-
stresse of Vanity; if I must love grace I
must detest thee, because the Step-dame
of Virtue,

Hagge:

Hagge of Satan, Hate of Heaven,
 School of Vice, Seminary of Errour,
 Mother of Sinners, Step-dame of Saints,
 Pest of the Spirit, Nurse of the flesh !
 Who by thy bad *Counsels & Examples*
 Bredest the Brat of Sin in the wicked
 Womb, and then Suckleit and indearest
 it with thy *Profes* and *Pleasures*, thy
 wretched Dugs ! woe is me, that I must
 stay in thee ! shame on me, if I love
 thee ! thy best things, are *vaniies* of
 Earth ; thy worst, *villanies* against
 Heaven ! What in thee can I love ?

Though thou be a *Whore*, I will
 not be a *Villaine* to my God ; so much
 a *Villaine*, as to love such a *Whore* ; so
 much a *Villaine*, as by any lust of mine
 to make thee more *Scrumpt* ; and by
 my additions of particular ills, to en-
 crease thy *whoredomes* : I will have
 care (what I can) not to be *Partaker*
 of thy *GUILTS* ; but *Ring-leade* (I will
 never lie to thy *Rebellions* ; I would
 not come to thy *End*, and therefore
 will avoid thy way. God I thank Thee
 for Thy good Spirit which carries me
 against the *Streame* of my *Corruption*,
 and *Tide* of the *World* : (I cannot go
 but in the strength of that Spirit a-
 gainst such a tide and *streame* :) God

I pray Thee ! let me Continue my course, that I fall not at last into thy Sea of Wrath; and when the World of nature shall end, be tormented with a World of sinners, world without end, for ever, and ever ! Amen.

Thursday-Service:

About Death.

Morning Prayer.

Psal. 39.49.

Evening Prayer.

Psal. 90.23.

Lesson.

{ *Gen. 3. or 5.*
Luke 16.

Lesson.

{ *Eccles. 12.*
Rom. 5.

Thursday-Collect, or Prayer, about Death.

O Lord, who hast appointed all to die, make me ever mindfull of my Dissolution, that I may lesse love the Vanities of this, and more seek the Felicities of a Better life; Where death, and distresses are not; but we shall be as the Angels of God, Healthy, and Vigorous, and Happy for ever.

*Heb. 9.
Luc. 2c.
36.*

O let me every day so live, that I may come to that life when I die : And because

because the best-led life may have need
of some time to Prepare for death :
Of Thy great Mercy (I beseech Thee)
keep me from an *Unprepared Heart*,
and *Unexpected End*. Even for His
sake, Who himself had the horrour of
Death, Jesus Christ our Lord. Amen.

Mar. 26.
38.

Then Daily Prayers.

Meditation of Death.

Die I must, and after live in weale,
Or woe, for ever: and no time
after to recover the woe, if I lose the
weal : As I tender then *Eternity* let me
ooke to my life.

Die I must and know not where; in
House, or Field, Land, or Water, Bed,
or Bord ; Every where, then let me
look to it.

Die I must, but know not *How* : By
a Violent, or Naturall course ; Casu-
alty, or Infirmity ; Lingringly, or Spec-
dily ; Every *way* then let me look for
it.

Die I must, but know not *When*, Day
or night ; This, or that day ; Next, or
this. This, or that Hour ; that or this
Minute ; this, or that Time. *Morn,*
Noone, *Even,* Ever then let me looke
after it.

And

And how look to it better then to finde out the murderer, and doom him to death? O Sin! Shalt thou lie in my bosom, that hast laid all Mankinde in a grave? I will have thee to the Crosse Rom. 5.¹² for that, yea, and for this too, lest thou adde murder, to murder, and kill my Soul, after my Body. O what a sad hoar of parting will that be, if when Soul shall leave the Body to death, God shall leave the Soul to be damn'd! All full of horrour, and utterly comfortlesse, when it should be most the comforter of the Body!

But Strength thou hast not to have death under foot, without a Christ in Luk. 2. thy Armes. Thou canst not welcome 28. 39 it without fears, till thou Embrace him in thy Faith. To whom then should I look but to Thee, O Lord, Who art my Saviour? And for What, but Thy mercy, which is my Salvation? And Why, but for my Sins, my only Destruction? And How, but by Repentance, the only Remedy of sinnes? And When, but in my life, the onely Time of my repentance? And This day, This hour, This minute, which may be the last of my life. O Jesus, as I sinne, let me repent daily, that when I die (as I must).

I may live eternally, with Thee, and by
Thee. Amen, Amen.

See more, Soliloquie,

Friday-Service.

Of Judgement to come.

Morning Prayer. / Evening Prayer.

Psal. 50.143. Psal. 98.99.

Lesson:

{ Dan. 12.

{ Mat. 25. or Act. 17.

Lesson.

Eccles. 12.

Cor. 5 or 2 Thes. 1.

Friday-Collect, or Prayer.

of Judgement to come.

Act. 17.
31.
Eccl. 12.
14.
2 Cor. 11.
31.

O Lord Almighty ! Who hast determined a Day wherein Thou wilt bring all Men, and Things to Judgement ; make me to try my Soul daily at the Bar of my Conscience, that judging my selfe for my Sins, thou maest not Condemne me at thy dreadfull Tribunall.

And Lord, let that Day be often in my thoughts, that the Feare of it, and Thee, may be ever before my eyes ; and my Conscience may be kept more clean

LIMI

clean by the power of that fear. Even for His mercies sake, Who was my Redeemer, shall be my Judge, and is my Advocate, Jesus Christ our Lord.
Amen.

Daily Prayers.

Meditation of Judgement.

O Barre in the Clouds, I must appear before thee ! Woe to me then, if found *Guilty*; and now, if I beware not of all Capitall Guilt: If I sin against the *Light* of my minde, and Gods Great Grace and Goodnesse, for then I am a Capitall *Offender*: If I doe, what upon paine of death God forbids me by His Heavenly Law; for that's a Capitall *Offence*. For that, and this, will not God judge me ? Why? For This, Even the World; for That, Conscience will condemne me: And God for more; For if Conscience can charge me with more than the World, God can lay to my charge more than my Conscience: To the world, *Manifest*, and *Secret*, are two things, but to Conscience all One. To be, and be knowne, are two things to Conscience; and to be Remembered, and

2Cor.5.
10
1Thes.4.
17.
Apoc.6.
16.
Joh.12.
48.
Heb 10.
26.27.
Rom.1.
29.
Gal.5.19
Tit.3.11
Joh.3.
10.
1Cor.4.
4

and known: but what is Seen to Providence, is never out of Memory, if once seen. To bide guilt, then will not serve; to take notice, or forget it, not justifie. To a Circumstance, Imaginacion, Syllable, God doth Observe, and Enroll every Act, Thought, word, What ever I Speak, Conceive, or Doe, be it never so close, or hid.

^{Ps. 50. 21}
^{Apoc. 20}
^{12.}
^{Eccles. 12}
^{14.}
^{1 Cor. 4. 5}

No way then to be Saved, but to get a Pardon before my Doom. No Plea for that, but Christs Blood: no Mediator, but Jesus. And no Fees for that Advocat but my Teares: Nor my Purse, but Heart, must bleed to move His mercy, and then He will undertake my Peace and Mediation; Repentance, by the plea of His Passion, and Intercession of Himself, never failes of Pardon, because He never in Promise. Those Particular Sessions on my self, prevent His Generall Assizes; my Penance, His Vengeance.

^{1 Joh. 2. 1}
^{Luk. 4. 8.}
^{Mat. 11. 28.}
^{1 Cor. 11.}
^{31.}

But delay not thy Pardon, lest thou finde thy doom before it. Have it not to Seeke, when thou shouldest have it to Shew: thy Petition to draw, when thy Execution begins: Nor think with an Half repentance to get a whole pardon. Remorse for sinne, without amend-

^{A&t. 3. 19.}
^{Hc. 9. 27.}

amendment, is but half: And death is thy little Doomes-day, (no amending after it.)

O Lord I that I may be cleared by Thy Sentence, let me be condemned by mine: condemned in my Conscience, not by a Constrained Force and Fury of guilt, but by a Voluntary, and faire Penitentiall Processe. Let Thy Deputy thus Doome me, that thou maist not 1Cor.11 Condemne me: Let me fall at my own 31. Breast, that I may stand before Thy Bar, O Christ ! Thy Pardon will raise me from such a fall, & in that strength of grace and mercy, even before Thee shall I stand. From being cast by Thy mouth as low as Hell, from falling from Thy Bar, to the bottomlesse Pit, and Prison, Beware thou my Soul, Deliver me, Deare Saviour, now and ever!

Amen.

More of this : See *Soliloquie*, p

Saturday-

Seven services
Saturday-Service.
Of the Pains of Hell.

Morning Prayer.	Evening Prayer.
Psal. 11.2.	Psal. 9.55.
Lesson.	Lesson.
{ Isay. 66.	{ Deut. 32. or Isai. 30.
{ Luc. 16. or Mat. 9.	{ Jude. or 2 Pet. 2.
Mat. 24.	

*Saturday Collect, or Prayer against
the Paines of Hell.*

O Dreadfull Majesty, that hast Earth for Thy Foot-stoole, and Hell for Thy Prison: Of Thy Mercy forgive me that guilt, which in Thy Justice would bring me to that fearfull Gaole.

Lord, let me often think of Hell, that I may never come to it! And let me seriously muse on those Eternall Fires, that I may carefully avoid them, and Sin, the fuel of them, and way to it!

O suffer me not to *Buy* any Sin so deare on Earth, as to *Lose* Heaven by it, and *Suffer* in Hell, Eternally for it! Deare Saviour! that hast Triumphed over it, Preserve me from it, By the Merits of Thy Precious Blood, & Passion, O Lord! Amen.

Then Daily Prayers. *Mc-*

Meditation of Hell.

Nay, but if one were sent from the *Luc. 16.*
dead, they would heare him ! 30.

No ! not a Preacher from the *Grave*,
if none in the *Pulpit* ! Especially, in a
Point of so Universall a Belief, as hath
not only a Church-full, but World-full
of Preachers. A Point of so clear and
convincing an Evidence, as hath even
those who are most Infidells to it,
Prophets of it ! What else doe the
Atheists, and *Interestts* of Atheists and
Epicures Preach ? Heare they it not
from Pulpits in their Breasts, that heed
none in the Church ? Their Terrors
in *Life*, and Horrores at *Death*, are they
not Flashes of that *Infernall* fire which
they would extinguish ? Prophecies of
what they would not have, Hell ?
Which, because their guilts condemne
them to, they therefore rather would
not, then cannot, believe ? Within thee,
or Without thee, in Breast, or Book,
Talmud, Alchoran, or Bible, Church, or
World ; Guilty one ; there is a Hell for
thee. Therefore is thy *Torture* in life,
when distresse sets guilt on work, and
Hell appeares within thee ; and *Dread*,
in Death, when it appeares unto thee !

No wonder : for (if most Credible) what more Horrible ? If Gods Palace be the Best place, (Heaven ; His Prison is the Worst, (Hell.) If the Joyes of that, passe all understanding ; the Pains of this, are above our Comprehension. Discourse may make them great but Experience makes that little. Sad thoughts of this, are good. To have the Minde on hell, is the way to keep the Soule out. And have thought of it, for if once in, no Comming out. O Epicure ! whose art it is to put all thoughts of Hel from thee, by so much, it is Nearer and Heavier to thee ! When thy Body (which thou pamperest) shall die to feed Wormes ; and thy Soule (which thou wouldest bury with it) live to feast Fiends ; That makes thee dread the sight of Death as Hell, and the thoughts of it as Devills, because there are Devills, and Hell, which thou deniest, but dost dread : None hath more horrour for them, than thou who saiest thou hast no such Faith !

11a. 28.
25.

See more, *Soliloquie*, p.

*So end the Seven Services for the
first week.*

Seven

Seven Services, for the 2^d. Week.

Sunday-Service.

Against Neglect of Gods Service.

Morning Prayer.
Psal. 5. 27. 42.

Evening Prayer.
Psal. 95. 122.

Lesson. { Ge. 28 or Jer. 7:10 I. 7 Mat. 11.	Lesson. { Eccles. 5. 1 Cor. 11. or Heb. 6.
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Collect or Prayer, against Neglect of Gods Service.

O Lord ! Thou hast devoted a Time and Place to Thy worship, and Holiness becommeth Thy House for ever !

Make me ever carefull to pay Thee ^{Psal 93.} Then, and There, the Dues and Duties of Religion, which I owe Thee. Solemnly waiting on Thy Majesty amongst Thy Servants, in thy Court & Sanctuary. Let me be Diligent in Thy Service and Reverend at it ! That as Thy Saints and Angels in heaven, Incessantly Serve Thee, I may with Thy Saints on earth, Constantly Worship Thee, til we al come together for ever to adore Thee. Even

Joh. 4.
34.

for His sake, Whose meat and drink it
was to Serve Thee, Jesus Christ our
Lord. Amen.

Daily Prayers.

Remedies against neglect of
Gods Service.

a Ps. 21. 2. 1. God will find no Time to save us,
11. 12. If we find no Day to serve Him a.

Act. 1. 6. 2. Have we Six in a Week, and shall
20. not God have One day b.

b Exo. 20. 9. 3. Publique worship is the Pillar of
Religion, and high service of A mighty
God c.

c Gen. 26. 4. If every one take away his Stone,
we shall pull downe the Pillar to the
d Lam. 2. ruine of Religion d.

e Ps. 95. 6. 5. In the Church we are before Gods
Face, as well as Mans e.

f 1 Cor. 11. 22. 6. It is both a scandal to man f, and
Scorn to God g, to be irreverent in the
g Eccles. Church; to dare, and jeer God to his
5. 1, 2. face.

7. The truest Picture of the Saints
with God in Heaven, is a Congre-
gation, Devout at Gods Worship on
Earth h.

i Apoc. 4. 10. 8. We cannot do better then to
goe to Heaven; nor worse then to
doe

doe any thing Ill, or Unseemly in it; ^{i Gen 23}

9. The Devil's Misbehaviour in Heaven, cast him into Hell ^k ^{17. Jud. 6.}

10. He that Laughs in the Church is Tickled by the Devill* <sup>* Rises in Ecclesia Diaboli a-
pis est.</sup>

Monday-Service.

Against Procrastination.

Morning Prayer.

Psal. 95.7.

Evening Prayer

Psal. 4.90.

Lesson,

Prov. 1:

1 Mth. 25. to 14. or 24.

to 36. Acts 24.

Lesson,

Eccles. 8.

Apoc. 21.

Prayer against Procrastination.

Lord, Keepe me from the *de-lays* of Holy and Necessary duties! Make me to consider, how many are now perishing in Hell, for neglecting the times of Thy Gracious Visitations on earth! That whilst the Spirit of grace and life blowes on me, I may improve that Breath to purchase my self an estate in the life of Glory and Immortalitie.

K 3

Even

LUC. 12.
50. Even for His sake, who lingred no time
to shed His blood to Save me, Jesus
Christ our Lord. Amen.

Daily Prayers.

Remedies against Procrastination.

a Ps 95.7 1. IT is Unworthy God. He calls to
b Leu. 2.1 day, and you will come to mor-
row? The Devill have the Floure b of
age, and God the Bran?

c Pro 25. 2. It is Unsafe for Man. The Adven-
ture of an Immortall soul, upon two
great Uncertainties to com; having my
Breath c, and Gods Spirit d: If either
fail, I am lost for ever. And God
knowes! Innumerable souls are thus
lost.

d Joh 3.8 3. It is Unwise. The House of my soul
is set on fire with guilt to day, and I wil
(Innumer-
ables. quench it to morrow? I fall into the
anime sic puddle f of sin this week, and will rise
periē e). the next?

e Isa 9.18 4. It is Uncomfortable. For the longer
f 2 Pet. 2 I keep off from God,

22. 1. Gods Acceptance is more doubt-
g Levit. 2 full. He is for First fruits g, and First-
22. ling h.

2. Mans Performance is more diffi-
cult. Because Satan hath the greater
power

power over me *h*, and *Sin* in me *i*. By ^{*b* 2 Tim.} the strength of *Custome k*, which is a ^{*2. 26.*} *miracle to Conquer.** ^{*j Pro. 5. 22.*}

3. *Repentance* hath a greater taske : *k Jer. 12.* More *Spots* to wash *l*, *Knots* to lose *m*, ^{*23.*} *Roots* to digge *n*, *Foes* to kill *o*. *Sin* in ^{** 5. Bern.*} time, of a *Child* growes a *Gyant* for ^{*IIa. 1. 16*} *strength*, and *Last* spawnes like a *fish* in *20.* number. If it be now ten strong, next *n* *Jer. 4. 5* yeare it will be an hundreded, and the ^{*o 1 Pet. 2. 11.*} next yeare a thousand, &c. ^{*p 2 Cor. 7.*}

4. The Best fruit of sin is *repentance p*, ^{*8. 9.*} the rest is *shame q*, and death. ^{*q Rom. 6.*}

5. It is *Unprofitable* at best. For the ^{*21. 23.*} *lesse Seed* the *lesse Harvest r*. The *lesse* ^{*r 2 Cor. 9. 6.*} *Goods s*, the *lesse Glory:* and the more ^{*s Rom. 2.*} *Springs* and opportunities I lose, the *7.* more *Seed-times* of good *t*. So I reap ^{*t Gal. 6. 8.*} *lesse comfort* of what is past *u*; and re- ^{*u Isa. 38. 3.*} ward to come *x*, ^{*x Lue. 19. 16.*}

Seven Services
Tuesday-Service.

Against Presumption.

Morning Prayer. Psal. 7. 19.	Evening Prayer. Psal. 68.
Lesson. { Deut. 29. or Levit. 26. } Eccles. 8; Mat. 24. { 1 Thes. 5	Lesson. { 1 Thes. 5

*Collect, or Prayer, against
Presumption.*

Keep me O Lord from carnall Security! If I fal into sin, let me not lie in it, out of a Presumption of Thy Mercy; but do Thou awake me to repentance, & raise me in Thy Goodness.

And since repentance is not in my power, make me fearfull to fall into sin, in hopes of Thy grace & mercy; & more afraid to lie in it, if I fall; lest I sleep without fear, till some Suddain judgement awake me, & present the horrour of Eternall death before me!

From a Lethargy in sin, O thou Holy Physician of souls preserve me now and ever, Dear Saviour I beseech Thee. Amen

Daily Prayers.

Re-

1 Thes 5.
3.

Remedies against Presumption:

1. It is the Devils *Lullabye*, to sleep
out the time of Salvation, as did ^a Mat.
the five foolish Virgins ^b. ^c 25. 7.

2. It is the Devils *High-way to Despe-
ration* ^b. ^d Pro. 1.
^e 28.

3. None but a *Poysonous spirit*,
will suck the strength of sin, out of the ^e Eccl. 8.
Flower of Mercy ^f. ^g 11.

4. It is to make *Quarrels amongst
Gods Attributes*, in the *Confidence of
Mercy*, to put *Contempt on Justice* ^d. ^h 2. 4.
ⁱ Gen. 3.

5. It is to leave the soule at last with-
out all hope of Succour and *Sanctuary*,
because guilt dares not fly to Offended
justice ^e, and hath no refuge else, but
Abused Mercy ^f. ^g 10. ^h 16.
ⁱ Rom. 2.

6. Gods Best Saints have been *Fear-
ing men*, and shall Sinners be *Presu-
mers*? See it in *Job* ^g, *David* ^h, *Paul* ⁱ,
and others. ^j 1 Cor. 9. ^k 27.

7. I presume of that which is not
mine, but Gods; *Life* ^k and *Grace* ^l: ^m 14. 15.
without either of which I am undone for
ever ⁿ; & yet I provoke God, without
whose Mercy I can have neither ^o. ^p 5.

8. Who will give his head a mortall
Wound ^o, in hope to finde a soveraign
Balme? yet I give my soule certaine
wounds, in hope of uncertain reme- ^q 8. 9.
dies ^r K 5 Wed-

Seven Services.

Wednesday-Service.

Against Desperation.

Morning Prayer.

Psal. 103. 44.

Evening Prayer.

Psal. 130. 147.

Lessons,

{ Jer. 3. or Mic. 7.
Luke. 7.

Lessons,

{ 2 Chron. 33.
2 Tim. 1.

1. Prayer against Desperation.

ILord keepe me from despairing of Thy mercy! Let me not seek at once to destroy my Soule, and my Saviour, by believing my sinnes to be so great, as Thy Mercy cannot Pardon; or my conscience so foul, as His Blood will not Purge.

Preserve me from all sins, O Lord! but from this above all, I beseech Thee, for His sake who is The hope of Israel, and of all that dwelleth in the ends of the earth, Jesus Christ our Lord. Amen.

2 Prayer, against Desperation.

OLord! I have been a Great Offendor, but let me not be a Desperate sinner! I have most wickedly provoked the Eyes of Thy Glory, but let

let me not more wickedly shed the *Bowels* of Thy *Mercy* ! Thy *Law* hath been cast behind my back, but O let not Thy *Blood* be trampled under my foot.

Thou keepest the gate of Mercy Open, let not me shut it upon me ! Thou hast not yet cast me in, keepe me from leaping into the Pit of perdition ! Though guilts and staines have made me black as a fiend, yet am I not in hell, out of which there is no Redemption. Dear Saviour ! With Thee is *Mercy*, and *Plenty*, For the Whole world of sinners ; much more for one. Psa. 13. 02. 4. 7. 1. 01. 2. 2. though the greatest sinner of the world. Revive that soul with Thy *Grace*, which thou didst *ransome* with thy *Blood* ! Rescue that poore soul by Thy *Mercy*, for which Thou hast satisfied in thy *Justice* ! Wash off my *Stains*, Break off my *Bonds*, Pull off the *Chains* of Satan, Deliver me from my sins. That I may live an *Example* of Thy *Mercy*, a *Comfort* to poore Penitents, a *Joy* to the Angels, a *Companion* to the Saints, and *Servant* to Thy Majesty. So be it Dear Saviour ! *Amen, Amen.*

*Letany,
Daily Prayers.*

Remea-

Remedies against Desperation:

Eccl. 9

I. **T**He sin of Hell. In the Dead and Damned, not fit for them that live on earth *a*, who may be in a state of Damnation, but not Condemned without hope to be saved: then the Judge would not let them live *b*.

Saint
Hierome

2 The sin against Heaven. Not a Treason against God, but a Murder of the Godhead. In which Judas sinned more than in his Treason*.

Ro. 5. 9.

Heb. 9.

3. 14.

1. Pe. 1.

3. The sin on earth capable of a Cure, two wayes; by Consideration and Caution.

3. 9.

1. Joh. 3. 7.

2. Isa. 1. 16

3. Acts 2. 38

1. Consideration. 1. If I have a World of sin to damn me, God hath a Sea of mercy to drown it *c*.

Psa. 5. 4.

Psa. 32. 5.

2 Sam. 12

2. No Stains or guilts can make my Soul so much Vile, but Christ's Blood is more Pretious *d*.

Mat. 26

25.

2 Chro.

33. 12

3. The Remedie of Repentance, by the Power of that Mercy, and Vertue of that Blood, hath cured most damned & desperat sins and sinners. David's, David's f, Peter's g, Manasseh, Magdalene i, Paul k, and others.

Luc. 8.

2.

Luc. 7. 32

2. Beware, Before, Of the sin of —

1 Tim.

2. 13.

1. Presumption. From which Precipice:

ripice of false hope, are the most fatall
and fearfull Fals into despair 1. 1 Job 11.

2. Under the Temptation to despair,¹⁰
Take heed of concealing the conflict ^{m,}_{28.13} Prov.
For, woe to me, if when I have my self, A.9.16.
and the Devil my foe, I have no Man ^{27.30}
of God, to Friend. ^{Job 33.}

Violent ends and deaths, had beeene ^{25. &c.}
cured by such Confessions.

Thursday-Service.

Against Swearing and Taking Gods Name in Vaine.

Morning Prayer	Evening Prayer.
Psal. 15. 99.	Psal 50. 13. 14.

Lesson,	Lessons,
{ Zach. 5. or Mal. 3. Mat. 5. v. 33.	{ Eccles. 9. James. 5.

Collect or Prayer, against Swearing and
Taking Gods Name in vain.

O Lord ! Holy and Reverend is ^{Pl. III. 9}
Thy Name, let me not dare to
Prophane it ! Angels therefore
dread and adore Thee, and shall I de- ^{Ma. 23. 26}
spise Thee ! Thou Lord wilt take an
account of all idle words ; if then Thy
Titles be prostituted at my vaine plea- ^{Exod. 20.}
sure, 7.

sure, and made to fill my idle discourses, how shall I answer Thee ? Keep my Tongue from such *Customes*, O Lord ! and let Care watch my lips, that I get not such a tongue ! and let Thy Fear guard my heart, that no such words move thence to my lips. What is past, Pardon I beseech Thee in Thy Mercy ; What is to come, Prevent in me, by Thy Grace, for Jesus His sake. Amen.

Daily Prayers

Remedies against Swearing, and Taking
Gods Name in vain.

A&7.
55.

I. **T**here is much *Ill* in this sinne:
1. Against the Creator GOD.
It is,

1. Petty Blasphemy at least : The Jewes stop their ears at it, and dare Christians open their mouths for it a ?

2. Petty Treason. A lifting up the Tongue against Divine Majesty, and wounding it, and bringing it to Contempt b .

2 Kings
r9, 22.
cPsa. 55,
8. d1 Cor,
6, 15,

3. Grand Ingratitude to God. For my tongue made for His Glory c , to do Him dishonour. And the Names and Members of Christ, to be made Instruments of sin d .

2. Against

2. Against the Creature.

4 Grand Rebellion. Man the Tongue
of the Creatures to praise God, makes
then Mutes to His Glory ^c and guilty
of his despising and daring God; ; and
himself worse then them all.

2. There is great Danger in it. The Law f Exo.
sayes, It goes not guiltlesse. The 20 7.
Gospel sayes, of Condemnation g. Jam. 5.

3: There is no Profit, Credit, or Plea- 12.
sure in it, a Meer-pure sin, without Ma-
tive to excuse it.

4. Custome aggravates it. That I
dare get, and keep, an habit against
Heaven. Jer. 22.
21, & 32.
30.

5. I may use Meanes to lose, as well
as get this Custome.

1. For Gods Names, O Lord ! 7c
use in Christ ! Use other words, O
strange ! O rare ! O me ! &c. with its speach.
good sense, and lesse sin.

Punish thy Slips, Bite the tongue.
Give an Almes. Say the Lords Prayer
after every Slip.

* Socrates
by stones
cured
his ill
speach.

Friday-Service.

Against Lying.

Morning Prayer.
Psal. 34, 52, 63.Evening Prayer.
Psal. 59, 101.Lesson.
Prov. 6. or 12.
{ Ioh. 8, ver. 44.Lesson.
Jer. 9, 11.
{ Col. 3, or Ephes. 4, or
Apoc. 22.

Collect, or Prayer, against Lying.

O God of Truth, keep me from the lip of Lying ! Since the Devil is a lying Spirit, let not my mouth be possessed with him. Since he is the Father, let not me be a Child of falsehoods. Cause my heart to conceive things aright, and let my tongue truly Bring forth the conceptions of my heart. Suffer me not at the price of any lust, to Let out my tongue to serve the turnes of Satan. As a Prostitute to Malice, by lying to doe mischief; or an Advocate to friendship, lying to doe good, or excuse the shame of evill. Let me not commit an evill to doe a good, much lesse adde sinne to sinne, Word to deed, upon any occasions. Especially

Rom. 3, 8.

Especially upon small occasions, let not my Mind and Tongue be filled with such blots. *Blemishes both to Christian and Humane Conversation!* Pests both to Church, and to Mankinde! And that I may abhore a lye, make me to love Truth and Justice; Even for His sake, In 1 Pet. 2. Whose mouth was no guile. Jesus Christ 22. our Lord! Amen.

Daily Prayers.

Remedies against Lying.

1. **T**he Devill first Spake ^a, and ever since taught this Language ^b. ^a 10.8.
^b 1 Kings 41. 2. The Death of Mankinde, was drawne in first, from that Breath of the Serpent ^c. 22. 22.
3. Speech Brought forth with a lie, is ^c Gen. 3. Conceived in adultery. ^d 4.
4. When I love a lie, I Divorce my soule from Truth, Gods daughter: and Marry it to Falsehood, the Devils.
5. The Devils daughter hath Damnation for her Dowry: so hath lying, a sin of Aire, but ends in Fire ^d. ^e Apoc. 21.8.
6. A Christian and a Liar, is a Monster. A New man with an Old Tongue. ^e Ephes. 4.24.25. The Devils tongue in the head of a Christian ^f, ^g 7, A

7. A Lyar is another Lucifer. He gives *Being* to that which hath none, and so *Equals* himself to God, who only can, and doth.

8. The Primitive Christians would rather *Die*, than *Lye*. Chusing rather the losse of life, then such a blot on the Conscience.

These Considerations may make us loath it ; and to *Leave it*,

1. Do nothing *Foul*, to be blusht at, and we shall not need, to lie for a *Mask*.

f Gen. 18. 12. 2. If mens Eyes do not, God sees the
g Jer. 5. truth of things y.

3. 1 King. 3. Here the *Mask* is fouler then the
14. 16. Face (if not very foul:) at least the face
* Sin ad. is fouler for the *Ugly mask**.

ded 10 4. A Time will come, when God
sin. will Pull all masks, from all faces h. And
b 1 Cor. What good then in the *Refuge* of
4. 5. lies i?

i Isa. 28.
15.
1 Isa. 59, 4,

Saturday.

Saturday-Service.

Against Detraction, or Slander

Morning Prayer. <i>Psal. 10. 15. 50.</i>	Evening Prayer. <i>Psal. 64. 101. 140.</i>
Lesson. <i>Jer. 9. or Lev. 19. v. ii. Mat. 12. v. 22. or 48. 24. Mar. 15.</i>	Lesson. <i>Jer. 9. Iam. 4. or 1 Pet. 2. v. 21, 2 Pet. 3, 10 v. 14.</i>

Prayer against Detraction.

O Lord ! Since the *Detraitor* is a ^{Eph, 4,} *Devill*, let not me be One ! Let <sup>Eph, 4,
27,</sup> me not delight to *Hear* a slander, lest he *sit* in my *Ear*; Let me not *Utter* it, lest he *walk* on my *Tongue*; but above all, let me not *Devise* it, lest he *be* in my *Heart*. Let not my *Ear*, *Tongue*, and *Heart*, be a *Chaire*, *House*, and *Bed* for the *Devill*. Let Thy Holy Spirit of love wholly possesse me, that he may have no part in me. Thou wouldest have my *Heart* to be Thy *Temple*, and my lips are the *Dores*; Let me not make Thy *Temple* his *Forge* to *frame*, and Thy *Dores* his *Shop* to *Vent* his mischieves. Lest in Thy justice, Thou give me my portion with *Railers*, and *Cursers*, and *Blasphemers* in his fiery *furnace*.

As

As I abhor to murder my neighbors life, make me afraid to destroy his Fame and reputation: lest I wound thereby, and kill at once, his Credit and my Conscience. Keep the Sword of Calumny out of my mouth, I beseech Thee; that I kill not my Slandered neighbour, and my self; and wound as many as Hear, and Believe me. From Taking and giving these wounds, Lord shield me, and save me, for His sake,

^{1 Pet. 2.} 23: Who being reviled yet reviled not. Jesus Christ our Lord. Amen.

Daily Prayers.

Remedies against Detraction

1. It makes a Black Mouth, and Us spit Ink in our Brothers face, or Fire, like Devils a.
2. As Bloody as black. A Murder b of what is more precious than life, another's Reputation c. With the death of my Conscience d.
3. As Abhorred as bloody: To God and Man. The Slanderer Cries out on him e, another for slandering him, and therefore Rom:2 in Condemnes himself f, as a vile man, for being a flanderer.
4. To wound a Good Mans fame, is most

most to be abhor'd , to cast filth at ^fZach.2.
Gods eyes f. He being *Sacred* to God ^gg; ⁸
this is a Kind of *Sacrilege*. ^gPs.1c 5.
¹⁹

5. To Wound a *Man of God* so, is yet b. ⁱTim.5.
worse b. To kill as many souls as be- ^{19.}
lieve the slanders. His Ministrie lies a ⁱTim.3
bleeding , if his Credit receive a wound. ⁷
¹Sam.3
^{17.}

Three *Fortifications* are needfull to
defend the soul from this Sin.

1. In the *Ear*. To keep it out of the ⁱ Ps.15.3
Tongue i. To be *Deaf* to obloquy, is the
way naturally to become *Dumb* to it:

2. In the *Eye*. To keep it out of the
Ear. Slander will not come where *An-*
ger Entertaines it ^kProv. 10.10.

3. In the *Heart*. To keep it out of all. ^k Prov.
The cheif *Fort* of all. In ^{25.23.}

1. *Wisdom*. Not to believe ill re-
ports l. ^{IPrc.1.}

2. *Truth*. Not to Devise them m ²¹

3. *Charity n*. If true, to *Conceal*, not mExo.23
to speak them. Another's life being the ⁱ
Forbidden tree, which my tongue is not ⁿ 1 Cor.
to touch. ^{13.53}

So end the Seven Services for the
second Week.

**Seven Services against Seven
other, commonly called,
Deadly Sinnes.**

Sunday-Service.

Against Idlenessse.

Morning Prayer.

Psal. 104.

Evening Prayer.

Psal. 147. 128.

Lessons.

Gen. 2. Exod. 16. 48.

Mat. 20. 10 to 17.

Lessons.

Prov. 6,

2. Thes. 3. or Tim. 5,

Collect or Prayer against Idlenessse.

O Lord ! Who hast made all things for Action, and Man above all to be Employed in holy and laudable doings ; Keep me from the much evill of an Idle life ! Let me not spend my precious daies in vaine, but Improve them in such Labours as may be Proper to my condition, Profitable to others, and above all, Suitable to Thy service, and Available to my Eternall Salvation.

O let me Redeem what is lost of my time, and spend the Remaines of that precious treasure to the use for which

Thou

Thou givest me to live in this world,
Even to Purchase my self Happinesse in
the world to come : Through the Me-
rits of him, Whose Life was a continuall
Labour to doe all good to Mankinde, Actio. 38.
Jesus Christ our Lord. Amen.

*Daily Prayers.**Remedies against Idleness.*

1. **A**gainst all Idleness. Consider,
1. To live an Idle life is to be
Buried whil'st we live a.

a Mar.25 30.I Tim. 5.8 13.b Eph. 5.

2. Time is a Treasure: for the wasting
whereof, we must one day dearly An-
fwer b.

3. If we be Idle towards God, we shall c 16.
be Busie for the Devill. For man is of
an active spirit, and will not be every
way, idle c.

2. Against Idleness in our Vocation c Joh. 6.
Temporall. 27.

1 Tim. 5.

1. It is the Devills *Cushion*, on which
he sitts and shapes the Soul, to all temp-
tations d.

2. It is the *Spawne* of lust: as stan-
ding waters corrupt soonest, & swarme
with loathsome creatures e.

d 1 Tim. 5.13.

3. It is the *Shame* of a man. A Base-
nesse below all creatures, from the Em-
met e 2 Sam. 11.2

f Gen. 2 met to the Angell. Mans Noblenesse
 15. in Paradice, admitted not of Idle-
 ness f.

g Prov. 24. 3. 4. It will be his *Woe*. Often the Mo-
 Mat. 25. ther of want in this world g, and al-
 8. waies of everlasting beggerie in the
 i Mar. 20. world to come. No Labour in the
 3. 9. Vineyard, no Pennie i, Hide the Ta-
 k Mar. 25. 28. Lent, and lose all k.

l Apoc. 3. 3 Against Idleness, in our Vocation
 II. m Apoc. Spirituall.

2. 10. 1. Heaven is worth our *Labour* l.
 Apoc. 3. Eternity the expence of a Little

2. 1. time m.

n Phil. 2. It is not to be Had without it n ;
 2. 1. o Mar. 26. And woe to us if it be not had o.

24. 3. Life is the Time of labour p, and
 p Joh. 9. God knowes how long that will

4. last q.

q Luk. 4. The labour we spend to goe to
 12. 20. r Jer. 9. 5 hell, will bring to heaven : As much in
 Pr. 4. 16 Gods Service, as ou ouj own lusts and
 Heb. 2. sins r.

s 13. Ezecc. 7. 5. All Sins are Stops and Stumbling
 19. blocks in our way to Heaven, to re-

t Luk. 2. move which, requires a great Labour s.

49. 6. Christ took paines to save thy
 & Luc 22. Soul t, the Martyrs swet and bled to

44. u Heb. 11. save Theirs u, wilt thou not sweat to
 33. 34. Save thine Owne ?

7. The

7. The Devill is ever Busie to de-
stroy the soul x, wilt thou take no x i Pet.5
Paines to save it ? 8e

Monday-Service.

Against Covetousnesse.

Morning Prayer.

Psal. 43.4.49.52.

Evening Prayer.

Psal.37.6.2.or.127.145

Lesson.

Gen.14.or Ec.2. Hab.2
Luke.12.or.16. Mat.19

Lesson.

Isa.15.01 Job.1.

Pbil.1.or 1 Tim.6.
Heb.13

Collect, or Prayer against

Covetousnesse.

Dear Saviour ! Who didst co-
vet nothing of this world, let
not me covet much ! Much
is more than my Life needes !

Much, makes but my Trouble, and Lu.12.15
Temptation, more ! Much, makes but
my Audit, and account greater ! But Euc.12.
to covet much, makes me check at no 48
sinne, and swallow all temptation.

The Devil would have me desire much 1 Tim.
in this world, to have nothing in ano- 69.
ther : But Thou, O Christ, who lovest Mat.17.9
my blisse, forbidst my avarice ! Lord
let me doe, what thou (not he) loves ! Luc.12.
What will suffice me on earth to bring 15.

L me

me to Heaven, doe Thou give me; and more then that, let me not covet. Lord, if I must be *destitute* in one world, (this, or that) let me rather be a Beggar on *Earth*, then a Bankrupt in *Hell*; and suffer want for a time, then for ever; But (if it be Thy Blessed will) let me want and beg in neither, but by the *Allowance* of Thy Providence have where with both to *Live*, and *Believe*: and by the grace of Thy good Spirit, so *Enjoy*, and *Dispence* what I have on Earth, that I may receive it againe of Thee, in Heaven. And let me so look after *Goodnesse*, and lay out my *Goods*, that I may *gaine* a good measure of *Glory* for Thee, & from Thee. Through the Purchase of Thy Merits (O Christ)

Pro. 30. Whose *Covetousness* was only to *Serve* God, and *Save* Souls. From that which will destroy Thy Service, and my Salvation, Deliver me Dear Jesus, for thy Mercies sake. *Amen.*

8.

Luc. 6.

33.

Mat. 6.

20.

1 Cor. 9.

12.

1 Tim. 6.

19.

Joh. 5.29

Joh. 4.34

Luc. 22.

15.

Mar. 12.

50c.

Daily Prayers.

Remedies against Covetousness.

Mind, and Heart must be Rectified, and so, Fortified against it.

1. The Mind must Apprehend it aright; that is, for

1. *Base*,

1. Base, and Below Man. Whose Psal. 8.6
Foot being set on earth, cryes him a
Monster of basenesse, if his heart be
there. And, as,

2. Banefull, and against him. In what
he should.

1. Propound, or doth.

2. Project, From God, or the World,
It being the bane,

1. Of Mans Salvation, (his End) be-
ing Perdition to him. And. 1 Tim. 6.9

1. Of Gods Service, (the Means) it
being impossible to give it to Him, and Mat. 6.
24.
Mammon. Paying one so much Dutie,
as robs the other in all His Offices, and
him self of those Abilities. For. Luc. 16.

1. It Deafes the Ear to Gods Word.
Dumbs the Mouth to Prayer. Lames
the Hand to good Works. Stiffs the
Knees to the Holy Sacrament. Encrease
making his Eucharist. 14.
Mar. 4. 19
Psal 4. 6.

2. It Deadts the Conscience to all Zac. 11.5
Sense, and the heart to all Duty. The
Seminary of lust, Root of all ill, and Me-
tropolis of all mischief. Turnes the Heart
from Gods testimonies, and sets it (as
lucre tempts) on all Ungodlinessse. To
save a Penny, it will break a Table, and
sooner slight all Gods Ten, than One
of the Worlds Commandements. Fur-
ther

ther then stands with Her *Thousands* of *Profit*, it cares for none of the *Ten*.

2. And (as *Impotent* for the true *End*) so, *Insufficient* for his own *Aims*, *Maintenance* of his *Life*, and *Family*: For,

^{2 Cor. 7.} 1. His *Life* is not *Longer*; (*Care* frets his *thread*) Nor *Safer*. (*it makes him* grudg'd, if not robb'd of *life*) Nor, *Better*; his *minde* hath no *rest*, nor trouble end, for it. And lealt at his *End*, because he hath so *Much* to goe from; and so *Little* to come to.

^{Lu. 12. 20} Death takes him from *Paradice* (all the Miser had) and hales him to a *Prison* farre worse than his death.

2. And After him (his great *Pro-
ject*) the *Family* falls, For want of a
bleffing to keep up the *Pillars*. If the
^{Ps. 127. 1} First *Heire* be not a *Scatter-good*,
the *Third* is commonly a *Lose-all*. The
^{Ifa. 5. 9.} Curse of God with *One finger* pulling
^{Hab. 2. 10} downe, what he with his *Two
Amo: 4. 2* bands (of *Worldliness* and *Wic-
kednesse*) hath so long been building
up.

Thi, (as an *Exorcisme*) may serve
(if Beelzebub be not there) to drive
Cove-

Covetous desires (though Legions) out of Mind.

And then, it will be easie, by adding some more Power of Thoughts and Graces,

2. To Cast them Out of the Heart :

(1.) To that end, it will be of some Force, to Think,

1. At Death, all leaves us. Why so much cost on my Inne ?

2. Life is short. Why such luggage for a little journey ?

3. Nature needs little. Why clog Conscience and it, with much ?

4. My Goods, are Trusts. Why such care to have what is Another's ?

5. I must Reckon for all. Why then such Reckoning of any ?

(2.) And Effectually Done, if I have Grace,

1. To Love the world lesse, (for then I will not covet it much.) And ^{1 Joh. 3} Value it low, (for then I will love it lesse.) Did we Prize Riches as Straws, we would not seek them as Pearles.

^{15.} Heb. 13:

2. To Believe God Better. Then His ^{5.} Providence will Moderate our care, & ^{Mat. 6, 31} His Promise Banish our Covetous-³² ness.

L 3

3. To

Ps. 37.3.
54.9

3. To Serve God more. For then I shall believe him better, and challenge maintenance from Him upon His Honour, and Word.

1 Tim. 6.6

4. To be Content with what I have. For then I will not Crave what I have not, and shall bring my mind to my lot, if I cannot, it to my minde.

Phil. 4.11
12.

5. To be Thrifty (with Content.) For he that is a Prodigall to spend, is forced to be a Miser to get. Avarice never works more then in the Service of Luxury.

2 Cor. 12

6. To be Covetous (with my Thrift) to wit, of Heaven. He that loves True riches; scorns Earthly. And will so Get and Use them, as they may Encourage the Heavenly. So he will be Charitable, not Miserable, thinking it happier to be of the Giving, than Receiving hand.

3 Tim. 6
19.Act. 20.
35.

Tuesday-Service:
Against Gluttony.

Morning Prayer. <i>Psal. 31.37</i>	Evening Prayer. <i>Psal. 78 or 106.</i>
Lesson. <i>{ Deut. 8 or 32. Amos 6 Luk. 16. or 21.</i>	Lessons, <i>{ Dan. 5. or Isa. 22. Rom. 13. or 1 Cor. 10. Phil. 3. or Epist. of Jud.</i>

Collect or Prayer, against Gluttonie.

DEAR Saviour! That wouldest have my Body a Temple for Thy Holy Spirit; Thou wilst ^{1 Cor. 6.} not have it a Sepulcher for Beasts. Then that hast done my lips the Mat. 26. blisse and honour, to be made Dores for ^{26.} Thy Holy Body to enter at, wilst not have them Gates for the Unclean Spirit to passe in, and out: If I so Pollute my Body, wilst thou not desert me, and destroy me, if I dare so Prophane, Thine? Lord! That I may not lose my Soul, let me not so abuse either Body; and abhorre Gluttony which makes me doe that abuse to both!

O Christ! It was thy meat and drink Joh 4. to do Thy Fathers will (and but for ^{34.} strength to that, Thou didst not eate,

L.4. and

Gen. 3.6.
24.

and drink!) O! let me not with *Adam*
Eat my self at once, out of *Obedience*
and *Paradise* ! Thou didst *Fast*, and
Feast (to teach me there is a Time for
both) but a *Gluttons' Appetite* was
never in Thy Mouth, nor let it ever be
in Mine, O God! If I *Fast*, let me not
Eat up my Body, by *Cruell Abstinence*!
If I *Feast* let me not *Devour* my Soul,
by *Intemperance* ! Whether I abstaine,
or eat, or drinke, or *Whatsoever* I
^{1 Cor:10} do, *let all be to Thy Glory* ! That after
⁷ ^{1 Cor.10} death, when *Epicures* make their two
Feasts for *Wormes*, and *Fiends*, with
their *Bodies*, and *Soules*: Thou maist
Feast and Fill both mine, with thy One:
Poyson which will *Fill*, and not *Loath* ;
Satisfie, and not *Surfeite*, for ever ! To
that *Glast* of *Joyes* Deare Jesus bring
me ! From other *Gluttonie*, keepe me !
By the Way of Thy Blood, and Worke
of Thy Holy Spirit, O Lord! *Amen*,

Amen.

Daily Prayers.

Remedies against Glutony.

A Sinne; 1 Man is not *Made*, for;
but is 2 *Undone*, by : yet may be
3 *Help'd*, against.

1. Mans

1. Mans Throat is Narrow (not made to swallow) and short, not for delight to gormandize. If he doe,
2. Love he which World he will, it will be his Ruine.

1. For a Better.

1. It makes Man, Swine. His Belly,^{v. Apud. Tertul.} God : and Paunch his Paradise. The Venter Kitchin, his Church. First and second Dcbs, &c. courses, his Services. His Houres of Devotion, Meal-times. His Creed is in his Cook His Decalogue in his Dishes. The Company of Epicures his Communion of Saints; and Death Everlasting his End. For by this means he Eates and Drinks away his Time in Vanity ; Drownes his Soul in Sensuality, and destroyes his conscience with Guilt. It being (as one Deadly sinne it self) alwaies Mother of another, (*Luxury*) which never wants a *Womb*, ^{Semina-} where gluttony hath a *Belly*. And often, Sister to many; as ill, as ^{rum libi-} ^{dinus. Hier-} *Sodomites*, all (even the worst) though, ^{Co. 10.} *Idolatry*, and *Sodomie* it selfe. And, ^{Ezek. 16.}

2. It makes him as much wretch, ^{as} Beast. For even Here, it bars him of the greatest blessing (*Health.*) His Chief boon (*Long Life:*) and Onely Blisse (*Pleasure.*) For, Fulnesse is the

Mother of Sickness; and that, the Nurse of Death. Temperance hath the most delicious taste, & Hunger Cooks all meates to Delicates; Whereas his Appetite needs more Whets then his Knife; With which, he doeth not so much Cut his meat, as his throat. Even then digging his grave with his Teeth, when he most Pampers his Palate.

Pro. 27.7

*Phryes
necas etia-
pula quam
gladius.*

Before the Flood, Mans life was Longest, when food Simplest. Their Years (ten to one) longer, because their Diets (twenty to one) lesse.

3. For such a Malady, Help were happy. And it hath a Double Cure.

1: *Per Force.* So Sickness is the remedy, which disgusts the Palate, and make Fasts necessary, because meats Unpleasant.

So for the time, the Glutton is abstemious; but by disease, not Virtue; not from good habit, but ill habitude. Yet even thus (if wise it may get the ill one off, and be cured).

2. *By Choice.* For, as his pleasures are gone in Sickness, they are short in Health (whilst the meats passe by the throat, from the mouth to the stomach, space and time, not long.) And in

in Death gone, past all recovery. Why then so much ill, for so little good? This Vanishing, and Perishing in Sickness and Death; That, Hasting, and Posting my Body unto Sickness? I will none, if I weigh it well. And lese, if I doe 1. Consider, and 2. Endeavour aright.

3. There is a Life after Death. Be not an Epicure in thy Creed, and thou wilt not be a Glutton in thy Life. ^{1 Cor. 15. 32, 33.} Ede, bibe, lide, believes nothing beyond death.

2. Thou wilt be Arraigned then by thy Creatour, for Abusing His Workmanship, (Thyselfe.) Accused by the Creatures, for Devouring His Works (Them.) Making thy soul and body (instead of the Ark of His Testimonies, and Tabernacle of His Service) the One ^{Roma .8. 20.} a Sireiner for lusts, the Other for meats: The Creatour Ravished by force to serve thee against His ends, as if made for nothing but thy Lust, and the dung-hill. Thou wilt therefore be Condemned for thy injury, to Him, Thy selfe, and Them, To a Gluttony of torments, Starved body and soul, Without Crumb, or drop of comfort for thy ^{Lx. 16. 23.} short Pleasures, to Pains long, and la- sling.

sting for ever. Consider this!

2. There is, a Cloth, a Meat, a Drink, an Art and Office, that will help, if thou have it. Do thou then Endeavour it!

Rom. 13.
13, 14.

1. the Coat, is Christ. Of Particular Virtue, to expell Gluttony.

2. The Meat, is his Word and Sacrament. To Which, to have an Holy Appetite, is to lose the Sensuall; and to Digest it, to Loath it.

Eph. 5.
18.

4. The Drink, is His Spirit, with which the Soul drunk, keepes the Body sober. The greater Excess of good, the lesse of it's Surfeits.

Hec ebri-
tem non
accedit,
sed exsan-
guisit pec-
catum.

Cyfr.
Dan. 4.
27.

4. The Art is His Pionery; To Under-mine Gluttony by Works of Charity. Giving the maintenance of thy lust to the Poor. So thou shalt at once Starve thy Sin, and Feast thy Conscience. And God, and Christ Himself will come to the Feast.

Job. 29.
15.

& 31. 16.

Mata. 5.
35.

Luc. 14.
13.

5. The Office, is to Keep His Table. Which Frugality covers, and Temperance takes away. His Example and Command will make Thee able, and Prayer will get the blessing of both. And sooner, if for His sake, thou Eat, and delight in Sober Company, and leave Gluttons, for Saints.

Wednesday-Service.

*Against Lasciviousnesse
and Luxury.*

Morning Prayer.
Psal. 106.

Evening Prayer
Psal. 51.

Lesson,
 { Ezek. 16. Prov. 7.
 Job. 8. to v. 42.

Lesson,
 { 2 Sam. 12.
 1 Cor. 6. or Heb. 13.

Prayer against Lasciviousnesse.

Lord, Keepe me from all filthinesse of flesh and Spirit, 2 Cor. 7.1
that Before men and Thee, who discernest both, I may appeare Pure and Undefiled: A Chast Spouse to Thee, not to be tempted to any Acts or Lusts of Uncomeliness, or Unworthiness, which be ill in thy eyes, that are ever upon me!

O let me be Pure and Holy in all manner of Conversation as Thou art Holy, that in the great Day of Tryall Thou maist not disclaim me, but own me, and take me to Thy glory; For the Merits of Thy Holy One, and Undefiled Jesus Christ our Lord! Amen.

Daily Prayers.

Remedies Heb. 7.26

Remedies against Lasciviousnesse

I. Generally. The sin of Unchastity
is Vaine, Foul, Fearfull, and
Prevailing: For,

a Ezek. 16.28. 1. The more lust is Served the lesse
Satisfied a.

b Apoc. 17.14. 2. It's stalled particularly, Filthiness,
and Uncleanness b.

c Thes. 4.7. It is Sacringly to make the Bo-
dy (of Gods Temple) a Stewar; and that
d Cor. 3.1. is the Vilest filthynesse d.

e Heb. 1.1. 3. It is a Short Pleasure for Everla-
sting Paine e, yet this Fire is the end.
f 1 Cor. 6. of that Fleschiness f.

g. Besides a Foul conscience, it wounds
Heb. 13. 4 Health, Honour, State; Wasting the
Apoc. 21. Balsams of life, Blessing of wealth, and
8. g.

h Prov. 5. Oyntment of a good reputation. g
i 9.10. 4. It is a Strong Lust in the Assault,
Prov. 6. and commotily gets the Victory. Na-
26.31.3. ture concurring with the strength h.

j Job. 31.9. 5. The Holy Martyrs could no more
10,&c. be tempted by Pleasurs, then Tortures.
k Pro. 7.21. 2 Sam. 11.2. But, to vati esemp. and cirec-

II. Particularly. In a Married condi-
tion it is every way worse. m

n Apo 21.8. 1. Not only Damnation in another
Joh. 8.5. world; but Present death k in this, by
l Ec. 20.10. the Law of God; and Man too, in ma-
ny places.

2. It tends to the Confusion of Man-kind. Incest, &c l.

1 Gen. 38.

3. The dumbe Creatures are true to^{16.}
their Mates.

III. The Cure of both, is the same. To
Kill the sin

1. In the Egges. Stifle the First
Thoughts and Motions of lust m. (no^m Mat. 5
Bird but was first an Egge.) 28.

2. In Hatching. Take heed of the
things that Beget and Nourish lust. Job 31.
Covenant with the Eyes n. against La-
scivious Persons, Pictures, Gestures:

Stop the o Ears against Lustfull Songs, o Pro. 7.
Discourses, Devices. Keep the Heart p. 21
from being Idle, and the Body from p Pro. 6.
Excessive Sleepes, and Meats, and
Drinks, or such as are knowne to be
Provocative q. Temperance and So- q Pro. 23
briety are great friends to Chastity, 33.

3. Tempted. Think that thy Keepers
Eyes are upon thee; With Joseph, that r Gen. 39
God Sees thee r, and will, judge the s. 9.
Thou wilt blush if but a child beholde^r Provs. 5.
thee. 30, 21.

Seven Services.
Thursday-Service.
Against Pride.

Morning Prayer.

Psal. 73.13.1.

Evening Prayer.

Psal. 86.13.8

Lesson.

*{ Isa 41. Lu. 18. to v. 19
or 42. 12. }*

Lesson.

*{ Jer. 13. or
Psa. 5. }*

Collect, or Prayer against Pride.

Lord, Keepe me from the sin of Pride, which threw Angels out of Heaven, and Man out of Paradise; lest it cast me headlong into the depths of Thy displeasure, & bar my soul of both.

O let me, who am nothing but a Miserable body and soul (a Lump of sins and woes) let me never exalt my self Before, or Against Thee : Without whose Goodnesse (but one minute) my Flesh would fall to the earth, & my Spirit lie in hel for ever, without Thy mercy!

Preserve by these thoughts an humble spirit in me, such as thou maist respect on earth, and hereafter advance unto Thy glory. Even for His sake Who so abased himself for my Pride, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Reme-

Remedies against Pride.

KNow what Pride is. A Sinne
Abominable, as that which is,
1. Gods Hate. Others finnes fly
God, but this flyes at God, and God
at it.

2. Mans Bane. It went Before the
Fall of Angels and Adam, and doth
goe before Destruction.

3. Christ's Scorne: In His Birth, Life,
Death; All Humility; Nothing of
Pride; Much against it.

2. Know what we Are, and there is
no cause of Pride.

1. Not for our *Ills*. And our
1. Bodies are *Bags* of Phlegme and
Choler, poore and viles.

1. I am Quickned *Dust*, and shall be ^e Phil.3.
Dead f.

2. One *Worme* was my Beginning, ^f Gen.3.
and Many will be my End; and much ^g Job.25.
woe Betweene g.

2. Souls be Cages of Uncleane Lusts, Job.19.
and Erronrs h. Nests of Serpents, and ^h Gen.6.
Vipers i.

3. Bodies and Souls both, have what ⁱ Isa.49.
should humble us. ^{4,5.}

1. My Body is subject to a thousand
Sickneses and Sorrowes, but my
Soul

A Rom. 7 Soul to ten thousand times more Sins
 24. and Wounds, and Weaknesses, and Falls k.
 Ps. 19. 1. 2 and
 Pl. 40. 12. 2. A Grave will be the end of my
 1 Ps. 49. Body l, and Hell (without pardon) the
 24. end of a Sinning Soul m,
 m Mat. 3: 2. For Goods or Perfections of Body
 7. 8.
 n Jam. 1. of Soul, no cause to be proud: Be-
 17. cause they are, all of them,
 o Cor. 4. 1. Gods Gifts, (whether of Nature,
 7. Fortune, or Grace n.) to they are my
 o Luc. 16. Debt o, for which I owe the Donor my
 2:
 p Act. 12. Thanks (Pride payes my self the glory p.)
 23. and They are my Charge q, for which
 q Mar. 25 I owe God the Use, and for that must
 15. be Carefull and Fearfull (not Proud.)
 Mar. 18. 2. Pride is the way to Lose the good
 27. r Dan. 4. I am proud of: Honour, Beauty, Elo-
 31: quence, Grace, &c. as we see, in Nebu-
 Act. 12. chadnezzar, Herod, Goliath, David, Peter,
 27. &c. r.
 s Sam. 17 3. Know what we are Comparatively,
 42. Ps. 30. 6, with
 7. 1. Others. Our Bettters of more Vir-
 Mar. 26. tue, if lesse Beauty, Glory, &c.
 33. 34. 2. God. Before Whom Angels cover
 f Isa. 6. 2 Gen. 18. their feet and faces f.
 27.
 Job. 40. 4

Friday.

Friday-Service.

Against Anger.

Morning Prayer.
Psal. 4.103. 106.
ver.28.

Evening Prayer.
Psal. 2.124.

Lessons,
 $\left\{ \begin{array}{l} \text{Gen. 4} \\ \text{Mat. 5. ver. 21.} \end{array} \right.$

Lessons,
 $\left\{ \begin{array}{l} \text{Jona. 4.} \\ \text{Ephes. 4.0 r} \\ \text{I. Pet. 3, Iam. 1.} \end{array} \right.$

Collect or Prayer, Against Anger:

Lord! Keep all Undue Passions
out of my Mind and Mouth ! Mar. 5.23
Make me to think, how often
Thou dost Pardon those that
Provokè Thee; that my anger may not
forthwith burne against every one that
doth offend me : But that I may be
like Thee my Heavenly Father, in Meek-
nesse and Mercy : Even for His sake
who was the great Example of both,
the Lamb of God, Jesus Christ our
Lord. Amen.

Daily Prayers.

Remedies against Anger.

1. **T**O Loath it: Consider two
things, point of

1. Honour

1. Honour As,

^a Ps. 106. 1. Holy anger makes a Saint ^a; other,
^b 30. a Beast and Bedlam ^b.

^c Num. 25. 2. Wrath Shuts God out of the
^d heart, and Lets in the Devil ^c.

^e 3. To Rule it, is to be Above a Con-
^f Ephe. 4 queror; to Serve it, Below a Slave ^d.

^g 27. 30. 31 Tit. 3. 2. Danger.

^h 2. It is against Health ^e, and Grace ^f;
ⁱ Pr. 14. 29 and so an enemy, both to Body and
^j Soul.

^k Jam. 1. 20 Pro. 29. 2. Kindling of it within is dangerous,
^l but Flaming out in Words and Deeds, Condemned by Christ the

^m Mat. 5 Judge, to Hell-fire ^g.

ⁿ 22. 2. To Leave it: Endeavour 3. things.
^o Gal. 5. 22 3. Prevent it.

1. Expect Injuries and Provocations. So they move less ^b.

^p Mark. 13. 22. 2. Suspect Reports. They make a little, more ⁱ; as Ziba did ^k,

^q Pro. 26. 21. 22. & as ^q Ziba did ^k.

Pro. 19. 21. 3. Value Wrongs aright, as Unfit, 2 Sam. or not Worthy anger, but scorne, if small; and Pitty, if great; and if they come from men angry, take them as Blows from the hands of Mad-men.

In Comparison of injuries done to God, What are Ours? and Who are we, if He were alwaies angry ^l.

4. Cut off *Occasions* as Crys brake ^{in Pro. 22}
his Venice glasses. ^{24.}

4. Avoid *Self-love*, which gives our
Wrongs too great a Value ^{n.} ^{n Gen. 4}

2. *Divert it.* (As Bleeding at nose ,^{24.}
by opening a Veine in the armé.)

1. To another *Passion*: as Joy,
Pitty, Scorne o. ^{o Luk. 9}

2. To another *Occasion*: Set ^{* 2 Sam.}
the Mind on Somthing else*. ^{16.10.11}

3. To another *Injury*: Against
God, Be angry at Sin p, and par- p ^{Mat. 6}
ticularly at Anger, so Deform'd a 23.
finne.

3. *Delay it.* Hold our Selves in
Suspence, and Silence, and do, and say ,
nothing in anger.

This was *Augustus* his cure. Prescribed by the Philosopher. If you be
angry,

1. Say over the *Alphabet*, be-
fore you speak or doe any thing.

2. Say over the *Lords Prayer*,
sayes the Divine, and Mark the fist
Petition, or some Lesson of Scri-
pture, as *Mat. 5.22.*

Saturday-Service.

Against Envy.

Morning Prayer.

Psal. 37,

Lessons.

Prov. 24. or. 14.
Mat. 2 verle 15.

Evening Prayer.

Psal. 73:

Lesson.

Isa. 11,
Gal. 5. or James 3.

Collect, or Prayer against Envy.

O Lord ! Because thine Eye is Good, let not mine eye be Evill ! And that the Devills eye be not in my Head, keepe Envy out of my Heart. The Eye, by which he Kill'd our first Parents, and would have us their Progenie , to kill one another ! O let me not Grudge anothers Good ! If a Friends, because I love him ; if a Foes, because he loves my grief. Whosoever it is, since it is the Dispensation of Thy Providence, let me not Repine and Quarrell at the Acts of Thy Goodnesse !

And as for Thy Glory, so for my owne Comfort too, let not that Ulcer grow on my heart, which will be as much

much my Corrasive, as Thy Offence.
 Since I have enough as a man, to grieve
 my owne Adversity, let me not be my
 owne Devill so much as to torture my
 selfe with anothers Prosperity; lest on
 earth, a Hell of perpetuall torment
 seize upon me. From an Eye so full of
 Sin, and Pain, Lord deliver me, Even
 from envy I beseech Thee, For Jesus
 Christ His sake. Amen.

Daily Prayers.

Remedies against Envy

1. **A Snake in the Heart, Poysoning**
 the Fountaine of action *a*, and a Jam:3.
 Stinging the mind, to the Wasting of ^{16.}
 Spirits *b*, and Weakning of the Bo- ^{b Pro.15}
 dy *c*. ^{13.}
2. The heart will Endure no such ^{30.}
 Snake in it, if it have,

1. *Faith*, in Gods Providence ^d, d Ps.75.5
 whose Orders and Acts, Envy quar-
 rels *e*. ^{e Rō.9.}

To God and Heaven. For ^{20.}
 there, the more Heires, the
 more Inheritance*. And. *S. Greg.
 To Man on Earth. For we Rule.
 do not grieve, but joy at their ^f Pro.11.
 good whom we lo ^{10.} *f*.

3. *Low-*

3, Lowlinesse. For pride breeds thin
 c Gal. 5. Snake g.
²⁶
 b Ps. 37. 4. Pitty. Eying men as Mortall and
 i, 2. Mutable h. Dead Pompey made Caesar
 weep.

So end the Seven Services for
 the Third Week.

Seven Services of the Vanities
 of the Most Valued things
 in the World..

Sunday-Service.
 Of the Vanity of Pleasures:

Morning Prayer
 Psal. 17.73

Evening Prayer.
 Psal. 35.69.

Lessons,
 Eccl. 2. 8. &c. or. Isa 47
 Luke. 12, or, 16

Lessons.
 Dan. 3. or Amos 6.
 Rev. 18.

Collect, or Prayer, against the
 Vanity of worldly Pleasures.

Defend my Soul, O Lord, from
 the Inchantments of the Flesh,
 and save me from Vaine Plea-
 sures, the great Witches of the
 World! Thou hast made me with Rea-
 son

thin
and
scar

1

1

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1

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1114

Ion, let me not live by Sense. I am Capable of Thee as an Angel, let me not set my self among ~~R~~ beasts, making Sensuality my Chief Good, which is but their blessednesse !

If my Soul be sad, can Worldly Pleasures Comfort me ! and shall I be Everlastingly sorrowfull for Moments that delight me ! Even the purest sweets of the world, are mixt with bitterness, but the pleasures of sinne, O, what gall do they give the conscience ? O Lord ! To avoid the sting, let me loath the honey of wicked delights ! and because, under the flowers of pleasure, snakes of guilt lye hid, let me beware of all ; but O Lord ! Ever keep me from Setting my heart on any.

On Thee be my soul ever Fixt O God ! In Thee be the joy of my heart, even in Thee alone : and in other things only in Thee and for Thee ! and let Thy feare be the Matter or Measure of all my Pleasures, that they may be in thee ; that when the Brack of earthly joyes shall faile, I may drinke of the River which runs to all Eternity. No 201111
O, Thou who art said to weep, not to laugh, strengthen me, to see and o-

M vercome

vercome this Vanity ; That I may joy
In The now, and With Thee hereafter
in Endlesse Felicity. Deare Jesus ;
Amen.

Daily Prayers

Monday-Service.

Of the Vanity of Honours.

Morning Prayer.

1.Psal.49.8.2.

Evening Prayer.

1.Psal.73.8.3.

Lesson.

{ 1 Sam. 2. or Ezb. 6. or,
Dan. 4.
Job. 18.

Lesson.

{ Isu.3. or 15. or. 23. or
Ley. 3.
2 Cor.

Prayer against the Vanity of Honours.

O Lord ! Because Thou haft made
me Great, shall I not be Good ?
Because my Blood is Noble, shall my
life be Wicked ? Because men do me
Honour, shall I doe Thee Shame ? Lord
let such a Spirit of basenesse never pos-
sess me ; let me know, that the Greater
my Honours are, the greater be my Oba-
ligations to Serve Thee. And let those
Parasites of greatness, appear as so
many Fiends of Hell unto me, who
would

would have me break those bonds, and flatter, and nourish such a Spirit in me . Make me too wise to build my *Bliss* on mans *Breath*, that I be not miserable at their Pleasure, and happy when they list. Make me not so *Fond*, as to think a glory so *Vaine*, can make me Happy : So *Poor*, as to thinke that applause, my *Blessednesse*, which goes and comes with a *Blast* of mans.

Make me so *wise* as to know, that a Holy *Spirit* makes the Noblest *Blood*, and to be Thy *Child* is the best Descent, to Beare Thine *Image*, the Best *Coat*; to have Thine *Angels*, the Best *Ministers* of Honour, and Thine eyes the Best *Judges*. And make me so *Good*, as to do those noble acts of *Vertue* and *Piety*, which may give me this Honour : Let others Court the *Vaine*, let me seeke Mat. 13. *True glory ! To Scorn earth, Get Heaven,* 43. *Shining as the Son in the State of Immortality; King of glory give this Honour to me, Sweet Jesus, I beseech Thee. Amen, eAmen.*

Daily Prayers;

Tuesday-Service.

Against the Vanity of Riches.

 Morning Prayer. Evening Prayer.

Psal. 39.4.9

Psal 5.52

Lesson.

{ Deut. 8.9 Pro. 11.23

{ Mat. 13.19 Mar. 1.

Lesson.

{ Job 31. or Eccles 5.

{ Jame. 5.

*Prayer, against the Vanity**of Riches.*

Keep me, O Lord, from their mad-
ness who make *Riches* their *God*,
and *Poverty* their *Devill* ! Let not
that be my Heaven, which is so near to
Hell; let me not make that my *Bisse*,
which Earth hath in her Bowels ? And
let not that have my Heart, which is
not my Heaven ! From immoderate
desires to get or keep wealth, Keep
me O Lord ; and from sinfull, defend
me ; that I may not Covet much, to
Spend more in the maintenance of lust,
vice and vanity ; and have much to
Ruine me !

Luc. 12.

19 Let me know, that *Riches* are good
as they come from Thee, and give me
a *Power* of greater *Piety*, and *Charity*,
and *Alacrity* to serve Thee; and so let
me

me value them as acts of Thy Bounty !
 But as things Unable to save, either
 Soul from hell, or body from death ,
 in the day of distresse, or to Satisfie the
 soul in any better day; let me Despise
 them as poore and of no value ! And
 as Means of Sinne, and Woe, Feeds
 of pride, luxury, and excessse ; let me
 Abhorre them as the *Fewell* of wrath,
 and hell. Let me be rich in Thee, and ^{Lu. 12.}
 to Thee ! In Baggs laid up in Heaven,
 laid out on earth, to Mans Necessity ,
 and Thy g'ory. Let the Riches of Grace
 be my joy ; Others my Use, and their
 love , my Scorne . That when the
 Worldly Rich shall be Beggers, berea-
 ved of all comfort; I may be rich in all
 abundance, in Thee, and with Thee,
 Who art *All in all*; By the Purchase of ^{1 Cor. 15}
 the Precious Blood and Passion of Him ²⁸
Who became poor to make us rich, Jesus
 Christ our Lord. Amen. ^{2 Cor. 8.9}

Daily Prayers.

Wednesday-Service.

Against the Vanity of Beauty.

Morning Prayer.

Psal. 38, 39, 45.

Evening Prayer.

Psal. 6, 96, 147.

Lessons.

{ 2 Sam. 14 or Pro. 21.

or. 11 or Ezek. 28.

{ Mat. 23.

Lessons.

{ Isa. 3, or. 23, Ezek. 16.

1 Cor. 3, 1.

Collect, or Prayer, against the
Vanity of Beauty.

O Lord ! Let me looke at Beauty
as Thy Blessing but not make it
my Bliss; let not my care be more for
my Body, than my Soul; and to have a
faire Face, than Conscience !

O let that which is Thy Face and
Image have the chiefest of my costs,
and care ! Let the Glasse of Thy Word
be often before me to see it, and the
Waters of Repentance daily with me
to wash it, and the Fine Linnen of the
Saints ever by me to adorne it, that
the King of Heaven may delight in my
Beauty ; and not Men, but Angels love
me !

Pf. 45, 11.

For beauty of the body ; let it not
be

be my *Sin* or anothers *Snare*. Let me
not hate Deformity above Hell, and
love Beauty before Heaven. Since *Age*
at last will, and *Infirmity* before, may
deface that beauty, and change it to a
loath'd *deformity*. And Lord keepe
my looks from being *Lures* of *Vanity*:
Let no guilts be upon my eyes, of ano-
thers iniquity. Let Thy Feare preserve
me and them from these guilts ! Make
it my care, to appear with a Faire
and cleane Conscience before thee ;
*[and to Him whom thou hast made * Omit
the Vail of my eyes, let me be joy of this if
his,] That when humane beauty shall not
faile, an Angels may be given me ; a ^{maried.} _{Act.6.15.}
Body and Soul both faire without ^{Lucke.20.}
blot or blemish, to all Eternity. To that ^{36,}
Beauty, Lord Jesus bring me! Amen,
Amen.

Daily Prayers.

M.4. Thurs-

Thursday-Service.
Against the Vanity of Strength.

Morning Prayer, <i>Ps. 22.33. or. 38.1c2.</i>	Evening Prayer. <i>Ps. 86.147.</i>
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Lessons, { <i>Job. 6. or. 9. or. 49. or</i> <i>1 Sam. 17.</i> <i>Act. 3 or. 5.</i>	Lessons, { <i>Job. 21. or. 154. 16.</i> <i>1 John. 2.</i>
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*Collect, or Prayer, against the
Vanity of Strength.*

THAT I have Health, the Crown of earthly mercies, I thank Thee, O God of my strength ! And I beseech Thee Continue it to me; without which, I cannot serve Thee, or enjoy any comfort from Thee ! And let me use it whilst it is with me, to the end, for which Thou givest it me, to looke and seek after eternal life, where is no Sickness, nor infirmity.

Lord, make me know, that all other use is *Vanity* To trust in strength, *Idolatry*; To turne it against Thee, *Villany*; (To doe more sin, because I have more health from Thee.) Let me therefore have care in the dayes of my *youth*,

youth, and strength to remember Thee, Eccle. 12.
my Creatour, that in the dayes of *age*,^{1.}
and infirmitie, thou mayest not forget
Thy Servant! Let my healthy body,
make my soul more cheerfull to Serve
Thee.

How unfit *Sicknesse* is to doe Thee
service, and how many wayes it may
come, let me sadly consider; that in my
health I may goe about my happiness,
and in my sicknesse have the *comfort* of
a Well employed health; and at my
death, the *assurance* of Eternall life, by
that Employment!^{1sa. 38.3.}

Lord! Since Thou givest me the best
of Thy blessings, let me give thee the
First of my yeares, the strength of my
youth, not my decrepiti dayes; that
come sicknesse or health, life or death. I
may be Thine ever; a Child of blisse,
and Heire of Immortality, By the Me-
rits of Him Who is the Sonne of Thy
Love, Jesus Christ. Amen.

Friday-Servioe. Against the Vanity of Wit.

Morning Prayer.	Evening Prayer.
Psal. 3 & 94.2.	Psal 90.11.1.
Lessons, { 2 Sam. 17. or Pro. 3. Luke 10.	Lessons, { Jer. 4. Eccles. 2. 1 Cor. 3. or 2. Tim. 3. Jam. 3.

Collect or Prayer, against the Vanity of Wit.

I Thank Thee O Lord, for the blessing of my Reason: For the Power of it, by which Thou hast made me a man, not a beast; and the Use of it, by which Thou hast made me, of Understanding, not an Ideot:

I beseech Thee let me not marre what Thou hast made. My will to de-lude my self, and it, to draw my soul from Thee, left I. Foul my selfe of the end for which I was made, and an Ideot get to Heaven before me. As I have the Wit, let me have the Wisdom, to know Thee; and with my Understanding, the Conscience to feare Thee, without which the most wise is but a fool.

For before Thee! From a Wit to Con-
trive mischiefs, and to Compasse de-
signes of Vanity; from Skill to Use the
arts of sinne, and finde the wayes of
death and hell. Good Lord deliver
me! From an Atheists wit, to Dispute
against Thee, and Religious acts which
binde the soul unto Thee; and Cun-
ning to maintaine *Acte* of Vice and
Villanie; Lord keepe me, that it finde
neither room nor favour in me, that
such wickednesse be not charged upon
me! Let me be a Fool on earth, to be a
Saint in Heaven! Even theirs, who
thinke Sanctitie a Simplicity, Devo-
tion a Dulnessse, and Thy Feare a Folly;
And from Pride of understanding, and
Scorne of the simple, who have little
to my much, let this preserve me; that
Thou canst make my much to be little;
if I so provoke Thee, bereaving me of
my wits by a SICKNESSE or a Phrenie;
wisdom of God from all this save me,
Deare Jesus. Amen!

Daily Prayers.

Saturday--

Saturday-Service.

*Against the Vanity of Friends
and Favour.*

Morning Prayer
Psal. 38. 41. 5.

Evening Prayer
Psal. 88. 89. 106.

Lessons,	Lessons.
<i>{ Est. 6. Job. 6. or Pr. 19. Luk. 1: 18. 7.</i>	<i>Micba 7. Eccles. 9. James 1.</i>

*Collect, or Prayer against the Vanity
of Friends, and Favour.*

O Lord ! Friends are Jewels, and
Pr. 27. 10. so Thou hast taught us to value
Them ; yet as men that may be False,
Mic. 7. 5. or will be Fickle, our trust must not be
in them. Some are not more friends
to my Person, than my Prosperity.
And those that are now most friends
with me, may prove bitter enemies
against me. Let me therefore seek to
have my Conscience, Thy Angels, and
Selfe, for Friends, that will never faile
me ! and let Thy will be mine, O God,
Iob. 5. 14. that all these friendships may be for
me ! O Thou great Friend of mankind,
Col. 1. 20. who by Thy Blood didst make false
men friends with God, by Thy Holy
Spirit

Spirit make me fit for all these friend-ships! And Lord, let me not value mans, with Thy Favour! They can give me Honour, but not a Crown of Glory! Wealth, but not Heaven! Their hands are too short.)Yea, in sicknesse and distresse they cannot reach health, or quiet, to my body, or my conscience. And though their power be ever lesse than my wants, it may be often greater than their wills. O Thou Unchangable Majesty, the Everlasting Lover of them that fear Thee, let me be one, that thou maiest ever favour me! Let me not care for mans Cloud, so the Light of thy countenance shine upon me! Let my sins never hide that light from my soul,

Ps. 49.4.

Mal. 3.6
Joh. 13.1

I beseech Thee, Sun of righteousness, let some beames of Thy love ever com unto me. Lord Jesus say, Amen, Amen,

Ps. 4.7
Isa. 59.2
Mal. 4.2.

Daily Prayers and Readings
So end the Services for the
Fourth Week.



Services upon other Subjects, and
particular occasions.

Advertisement to the Devout Reader
touching these Services.

FOR those Services in the Fourth Week, which may not be so proper for all (as that of Honour, Beauty, Strength), those here which are of more common concernment may be used in their stead, as the Service against Malice, Revenge, Impatience. The rest, as Occasion and Discretion guides thee, and Devotion finds most beneficiall for thee. Wherein the author gives thee, thou mayest take thy choice. And if thou will make these serve for a Fifth weeke, doe as shal most please, and profit thee.

A Service of the pleasures of piety, for Sunday or other day.

Morning Prayer.

Rf.4.20.32, OG.33.97

Lessons,

{ Deut. 16. or Ex. 29.
or 35. 61. 65.
Exodus 36.

Evening Prayer.

Pf.16.36.Dr.126.132

Lessons.

{ Hab. 3. or. Prov. 3.
Ehil. 4.

Prayer to have the Pleasures of Piety.

RAvish my heart O Lord with the
joyes of thy Saines; and cause me
to see the felicity of Thy Chosen! O!
What are the pleasures of Sense to the
Solaces of a Soul? or the delights of
the Flesh to the raptures of Spirit?
And in what but in Thee, O God, can
my Immortall Soul take repose, or
my Spirit finde relish? Thou art the
Sovereigne good. In Thee is the Crown
of Joy. All in the world is othing to
Thee, woe without Thee. And how can
my Soul rejoice in Thee; but in the
favour which Thou hast to those that
scare Thee; and those multitudes of
mercies which proceed from Thy fa-
vour.

vour, to those that are in holy league
and peace with Thee.

Rev.2.17 Lord ! make me one of Thy Saints,
that I may have some of those joyes ,
which none but those that feel, know:
Phil.4.2. and those that know, cannot utter !

And give me, I beseech Thee some taste
of those holy Pleasures., which may
encourage me more and more, to seek
to be a Saint.

O Lord! of those shoures of hidden
Manna which daily fall upon Souls
greatly devout indeed, let some crumbs
and drops come to me, who truly de-
sire to be so ; and whilst others take
pleasure to swim in sensuality, let me
be satisfied with those drops.

Let sinfull contents be my *Hate*; be-
cause they banish them ; and sensuall,
my *Scorne*, because below them ! Let
me joy in the goods of the earth as my
Common Portion; but triumph in Thy
Favour, as my great *Inheritance*, and in
the duties of Thy Service and feare, as
the wayes to Thy Favour !

To the *Harvest* of joy in Heaven,
Lord at last bring me ! and (to live
more comfortably on earth in thy fear)
the *First-fruits* of thy Spirit give me!
and a love, and care, and consci-
ence.

ence of thy fears encrease ever in me,
God of all Grace and Comfort, I be-
seech Thee, for His sake, Who came to
save me, my Hope, my Joy, my Jesus.

Amen.

*A Meditation of the pleasures
of Piety*

Assemble your selves you Epicures, Masters of delights, and Professors of all the Arts of pleasures; Take Counsells, and make Masters of all your Powers and Wits, with all your Students and Agents in delectable Things and Devices! One Saint and Servent of God, is Commander, and Possessour, of more joyes than you all.

1. Joyes of another Quality then yours; Fair, and Pure: Eveu the Poorest Extracted out of the grossest earthly goods, as Elixars, and Essences. Defecate* from your dregs of guilt, and * Purifystings of Conscience. A Tun full of yours, is not worth a Viall of theirs; a Whole Barrell of your Pitch, below a Box of their Balsome.

2. And Conten you not in Quantity with them! Their Numbers exceed yours

ed. 1.12
Psal 4.6.
Eccles 1. & 2.
Pro. 14.13

238 Services upon other subjects,

yours as much as their excellencies.
Their joyes are,

Ps. 8. 6. Two to one, to yours. Yours are for
Jac. 1. 12 Good of this life; theirs for ill, as well
as good! And,

Three to one, for Goods. Yours are
for Temporall, (spirituall, you do not
task; eternall, you cannot hope it) they
have Temporall, in Hand; Spirituall

Deut. 26. 11. in Heart; Eternall in Eye. Nay-

2 Cor. 1. 12. Ten, Hundreds, thousands to one:

12. Yours is from Finite good; theirs from

Rom. 13. 12. Infinite. And (which multiplies that to
12: ten thousand times ten thousand of

millions, and more) Yours is for Time; and theirs of that; Eternall.

You are then Out-sized every way.

Years are the joyes of Servants, (of

Mat. 25. Slaves.) Theirs, the Lords. Yours are

13. 13. Drops; theirs, Oceans! Yours, Mo-

Heb 11. 25. ments; theirs Eternities. Above them

Isa. 12. 3. 25. is the Spring of Heavenly joyes; With-

Ps. 36. 9. in them, Seas of Holy Solaces; About

11. 30. 10. them, Rivers of Earthly Pleasures; Be-

3 Pet. 1. 8. low them, the Puddles of your Carnall

Joh. 15. 11. Contentments. They drinke water

Deut. 12. 7. pure from the Spring and rock; and

Jer. 11. 15. therefore loathe your Chancel-joyes!

and even for that drinke it in, both
more pure, and more.

To

To all these Territories of joyes have the Saints good Rights, and it is both their shame, and sinne, if they doe not take and keepe Possession. Which you cannot judge, who are strangers both to their Joyes and Hearts; Nor, match; who are pent up to your single sole poore Pension of Wordly-pettie-transitory pittances!

Prince of Epicures, enter the lists now with a Prime Servant of Almighty God : Summe up all thou canst Possesse, or Imagine, of joyes, and give in Thy Totall; one of his least Figures is more; the Summe, infinitely. Have what Solomons Braine and State can command of delights; adde what Cleopatra's wanton Wits and Friends can devise of daliances; an Ephrem from his Cell, a Catherine from her Oratorie, shall beat all your great Minions, and baffle all your Multitudes of joies, You have a Sense-full of joyes, they a Soul-full. When your eyes run over with laughter, your heart is not full; their hearts are so full, that they run all over. Their Raptures are more great than hearts can hold. One Prayes God to withdraw a while, His heart is too little a vessel to containe Him: The other

Eccles. 11.
§ 2.
Recede
Domine,
parumper,
quia vaseum
lum cordis
mei ferre.
nequit.

Obror
multitu-
dine

gaudiorum
tuorum
Divinæ.

ther cries out to Him, the Multitude of His joyes, overwhelms her.

O Epicure! be a Saint, and thou shalt find what thou doest else in vaine seek, (as thy Chief good,) Joy above all thy joyes; In Quality, Quantity, Height, Depth, Breadth, Length; Pure, as christal, Great, as God; High, as Heaven; Deep, as the Heart; Broader than Earth; Long as Eternity!

But O Saint! be not thou an Epicure! If delight draw thy heart, thou lovest so much in delectation, as Religion; and abatest thy Soul so much of solace, as God of Service! Believe it, if thou wouldest have joy in Life, and at Death; for the Goods and Ills of this life; Both Body and Soul-goods; Enough on earth, and More, in Heaven; the only way is, to be (as thou shouldest be) and Continue as thou art, not an Epicure, but a Saint!

and particular occasions.

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Service against Malice, for
Monday or other day.

Morning Prayer.

Psal. 74. 10.

Lesson,

Prov. 24.

{ Mat. 5. v. 43.

Evening Prayer.

Psal. 3. v. 52.

Lesson,

Levit. 19:

{ Cor. 5. or 1 Cor. 5.

{ Tit. 3. & Pet. 2.

Collect, or Prayer against Malice.

O Thou Divine Goodnesse, keepe
me from Malice, the very Soul
of Satan, and proper sinne of the De-
vill!

Thou O Lord art love: He then is ha-
tred; and if malice be in me, I shall be
as he is; one whom (unlesse thou hatest
Thy selfe) thou canst not love. From
such a detestable and damned Disposi-
tion, Lord deliver me! Let not Satans
Brand be on my breast, and his Soul in
my body; lest being Marked for him,
he seize me as his Owne, and take me,
and carry me from Thee, body and
soul! Lord stamp Thy love on my
heart, that I may be Sealed for Thee,
and as Thy owne, claimed by Thee. And
since this is the Cognisance of Thine,

to

Ioh.13.

35.

to Love one another, let me not weare his Badge in a visible Malice to any, that all may know that I am Thine : A Child of Thy Family, a Dove of Thy Flock, a Lambc of Thy Fould, Without Gaule, or minde to doe Mischief to any, Delighting like Thee, to doe good to al, Even for His sake who did wish and doe, evill to none , Jesus Christ our Lord. Amen.

Daily Prayers.

Remedies against malice.

I. It is a Toad swelling with venome
in the heart: to God who is love a,
more Odious, because like the Devil,
most abominable. (The Devils heart in
mans body.)

2. To cast and keep out this Venome
of the Serpent,

b Eph.4.

25.

Consider,

1. Men are Mortall, their Enemities
therefore should not be Immortall b.

Gen. 24.

6.

d Jud. 11. 7

c Pro. 8.

2. Men are Mutable. Whom now I
hate, I may hereafter need; as in Joseph c
and Jeptah d.

31.

f Gen. 9.

6

Heb. 2. 9.

Rom. 14.

3. Men are Amiable e. All after
Gods Image f, and bought by Christs

Blood.

5.

4. No

4. No man is the Christians Enemy:
as God, he hates the Sinne, not the
Manh.

^bMar.5

5. If there be Antipathie in nature ⁱ Gal.5.
it must be mastered by grace ^h, which ^{24.}
must doe miracles to nature.

44.

2. Beware,
1. Of Anger. That if it Kindle, it con-
tinue not to be Wrath, and so Creole in-
to Malice ^k.

^kEph. 4.

2. Of men of Malice, set upon mis-
chief ^l.

26.

^lProv. 4:

15. 164

*Seruice against Revenge for
yesterday's wrongs, other day's boold
goodnes also bring me from blod into*

Morning Prayer.

Psal. 94.

Evening Prayer.

Psal. 18 ver. 47.

Lessons.

{ Deut. 32. ver. 35. or
1 Sam. 24.
Lk. 18.

Lessons.

{ 1 Sam. 25.
Rom. 13 or. Heb. 10.
ver. 30.

*Collect or prayer, against
Revenge.*

O, Thou whom vengeance belon-
geth, Keep me from a revenge-
full spirit, that I fall not into the hands
of Thy Vengeance! And since My
pitty

Ps. 94. 1

pity, and patience, and pardon is Thy will, let me not study Revenges, and Returns of injuries !

Thou O Meek and Mercifull Savour didst pray for Thy bloody Enemies ! O let me then forgive my greatest Foes ! Committing my cause to Thee, who wilt do justice for me on them, if I seek not revenge, and for Thy self upon me, if I doe !

Thine O Lord is the Sword of vengeance, and thine is the sharpest sword ! O let me not dare to take it out of Thy hand, lest whilst I strike others, I fall justly by Thy sword. Though Flesh and Blood provoke me to it, let Thy holy Spirit hold me from it; and cast and keep out of me that Evill Spirit by Thy power, O good God and Saviour, of thy mercy ! Amen.

Daily Prayers.

Remedies against Revenge.

I. **T**he sinne of Revenge strikes at God, and Man.

Rom. 12:

19.

1. It Invades Gods Prerogative, and take His Sword out of his hand.
2. It is many waies an Injury to man.

To his

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1. *Nature.* Borne without armes, to
Live withou revenge. And even armed
Brnits agree with their Kinde, and De- Mat. 12.
vills avoid quarrels. 26.

2. *Glory.* To passe by an injury : of all, Pro 19.11
the most excellent victory; Cefars no- Pro 16.23
ble memory to forget nothing but Ro.12.22
wrongs. Est. 5:12: 12.13

3. *Peace.* The Mind is disturbed and Pro.12.15
takes no rest.

4. *Justice.* I am my own Judge, and
another's Executioner.

5. *Wisdome.* If my revenge fall on a
Just man, it toucheth God, His friend. Zach.2.8
If he be Unjust, my vengeance will
make me so too.

2. Be a Christian and you cannot
doe this sin: contrary to the Holy
Life and Law, of Christ; for when
much provoked, Lu.9.55

1. He Check'd his disciples for calling
for it. ^{found I our sabbath god I son god}

2. He Commands Charity, to pardon
wrongs; Patience to suffer them; and Joh.15.12.
Kindnesse, to conuquer them. ^{Luc.21.19} ^{John 13:12-19}

3. He forbids Self-love, the Mother, 2 Tim. 3.2
and Wrath the Father; Both whitch, be- Ephes. 4.
get, and bring forth, revenge. ^{John 13:10-11} ^{31,32.}

~~1. He forbids Self-love, the Mother, and Wrath the Father; Both whitch, beget, and bring forth, revenge.~~

~~2. He Commands Charity, to pardon wrongs; Patience to suffer them; and Kindnesse, to conuquer them.~~

~~3. He Check'd his disciples for calling for it.~~

~~1. He forbids Self-love, the Mother, and Wrath the Father; Both whitch, beget, and bring forth, revenge.~~

~~2. He Commands Charity, to pardon wrongs; Patience to suffer them; and Kindnesse, to conuquer them.~~

~~3. He Check'd his disciples for calling for it.~~

*A Penitentiall Service, Fit for a
troubled Soul, Fasting and Praying
for mercy and grace, (for Wed-
nesday) or other day.*

Morning Prayer. Psal. 6. 22. 38. or 51. 43. Lessons, Isa 1. Matth. 11. Ails 3.

Evening Prayer. Psal. 40. 42. 43. Lessons, Job 9. Ez. 18. or 33 2 Cor. 7.

I. Collect or Prayer for a Penitent:

O Lord ! I doe here cast down my self before Thee ! O cast me not away from Thee ! I cannot stand at the Barre of Thy justice, I doe therefore lye down at the Footstool of Thy mercy. I do condemn my self for my sins; Lord, doe not Thou judge me ! Cancell my sins in my Saviours Blood , and wash my soul in the streams of Mercy ! *Though Isa 1. 18. as red as Crimson and Skarlet; Thou hast promised the penitent, they shall be white as Snow;* O acquit this penitent Soul of mine, I beseech Thee : Let not my guilt be black as Hell before Thee : Wash me from it, forgive it me !

And

And because forgiveness of what's past availes not, if I fall again into former offences; O God of all grace, I beseech Thee, so to pardon me a *Sinner*, as to make me a *Saint*. Give me an Holy strength to *Mortifie* my lusts, with an holy care to *Watch* and withstand all Occasions & Temptations to wickednesse: Especially those that are by Nature, Custome, or Condition of life, most ready to surprize me; against them, make me to *Watch* and ward, and Pray, and Strive more diligently. And let Thy Holy Spirit assist and strengthen me to a victory; Even for the Blessed Merits of Him, Who Overcame the world for me, the *Captaine of my salvation*, Thy Deare Son, Jesus Christ my Lord. Amen.

2. *Collect, or Prayer, for a**Penitent*

O God! With a Prostrate body and Bleeding heart, I doe most humbly confessē and bewaile my wretched *Nature*, and wicked *life* before Thee. For my *Thoughts*, my *Lusts*, my *Deeds* and *words* Past, my conscience * He cryes out against me; So Vaine, so ^{think of} Vile, so Foule, so Ill, have they been ^{particul.} ^{when} be-^{you say it.}

268: *Seruices upon other subjects*

before Thee. And Thou art Greater
then my heart; and canst lay more unto
my charge then Conscience knowes
about me.

O thou Searcher of all hearts and
wayes, how oft I have vowed Thine
better service, Thou knowest; and have
shamefully violated my Faith with
Thee! I have sometimes begun to seek
after Thee, but soone lost my self again
in the wayes of former Vanity. As the
hills, so hath beeke my love to vaine
things; but my goodnessse as the mor-

Hos. 6.6. ning dew, which vanishest presently.
And for this, even from my owne
mouth, Thou mayest againe condenceme.

Yea, Lord, with grief of heart, and
shame of face, I doe yet further con-
fesse and lament bitterly, that (as if it
had been a light thing my self to be in
sinnes and armes against Thee) I have
been a Leader of others into Rebelli-
on, and so am both a Sinner and a
Tempter before Thee. I have Convi-
nced in them, what I should chal-
lenge; and Encouraged, what I should
abhorre. And so, as Principal no man
owne, have made myself a curse unto
other mens ills and by. Now thinke they

Acts of their sinns, have contracted their Guilts, for which Thou mayest againe condemne me, charging their wickednesse and woes upon me: And though I have been, and am at this day so Guilty, Unworthy and vile a Wretch against Thee; O how Good and Gracious a God hast Thou bee~~n~~ all my life; & at this present art, unto me! Though I deserve all vengeance, even to Eternall death, Thy Mercies have been, and are still great upon me!

O God of all Pity and Patience, I am confounded to consider Thy great Goodness, and my Wickedness against Thee! Woe is me that the Bonds of thy Lawes, and thy Mercies, and my Vowes, should be all thus broken by me! For this shame and confusion of face for ever might justly cover me!

But Lord! though I be every way a miserable Sinner, thou art Infinitely more a Mercifull God. Thou hast a Proprietary for sin above all my Provocations. Mary Magdalene was Foul¹ with lust, yet forgiven: St. Peter perjured, but pardoned: Saint Paul made others to Blaspheme, yet found mercy: O Lord! for Thine Infinite mercies sake, let my sins be forgiven
N 3 me!

1 Joh. 2. 2

me! Even for my Saviours sake, punish not my guiltiness upon me. Seal to my soul Thy Pardon in His Blood, which was shed to save me.

And for time to come, let Thy Holy Spirit assist me to live with more conscience, and lesse sin before Thee. Lighten my mind with a Sight of thy Truth, and Fire my heart with a love to Thy Majesty, that the Vanities of the earth may be my scorn, & the Glory of heaven the only ambition that takes me; and Thy fear my only care, as the Way to that glory.

In that Way, Guide me, Keepe me, and Continue me, by Thy Holy Spirit, I beseech Thee; let me so use Thy earthly blessings, that they may not hinder me, Father of Mercy, and God of Grace, grant this I beseech Thee: Even by the Blessed mediations and Merits of Jesus Christ. Amen.

3. Prayer for a Penitent Confessing Sins and Deprecating Judgements.

O Thou Holy and Dreadfull Majesty ! I am ashamed to lift up my eyes unto Thee for the sins I have committed against Thee. Woe is me for the Undue Thoughts, and Lusts, & words and

and Deeds, of which I stand guilty before Thee !

I have like a Prodigall Child, wasted those goods and daies in the delights of Vanity, which Thou O Father, didst give me, not to sinne with, but to serve Thee. And even for those few houres which I have spent best, Privately in Thy Service, and in Thy Sanctuary, I have need to ask Thy forgivenesse and mercy ; So Coldly, so Carelesly, so Distractedly, so Irreverently, have I then, and there, behaved my selfe before Thee.

By Thy holy Lawes, by Thy many Mercies, By my often Vowes and Promises, I stand at this day deeply Obliged unto Thee: But I have broken all these bonds, and even to this houre am not free from rebelling against Thee.

For this I do confess, Thou mightest Sentence me to as many judgements, as the mercies are with which thou hast blessed and yet blesseſt me. Thou mightest cast away that soul which I have so much polluted with sinne, and smite that body which hath beene so much a servant to it, in the acts of Vanity . Thou mightest take away all Hope and Comfort from me , and at

N. 4. once:

Once bereave me both of Life, & Soul.

Of all these plagues, O Lord, I am most guilty, by my sins ; and if Thou shouldest execute them all upon me , thou wert but righteous in Thy judgements. But in judgement Lord, remember mercy ! To Thy Poor servant, to Thy Penitent, Prostrate Child, grant Thy Pardon, Dear Father , and reach to my soul Thy hand of mercy ! I have Guilt, but Thou hast Blood, O Blessed Redeemer ! I have Sinner, but Thou hast Grace, O Holy Comforter ! O Holy, Blessed and Glorious Trinity , Spare my life, and Save my Soul, I beseech Thee , who have condemned my selfe for sinning so much, and resolve by Thy grace, to serve thee, more coniscionably !

And Lord! Save Thy poor Distracted Church, O Forgive her sins, and Build up her walls. And in Her, Preserve all that are Dutifull Children and Faithfull to Thee, and Her; Especially Those who are in Place and Power to preserve Her : Lord doe thou preserve Her, and Them ; and all who are Dear and Neare to me, and Thee ! Comfort all that are cast downe, especially those whose Souls bleed for their sins, all poor.

peni-

penitent broken Spirits. Have mercy on them, O Lord, & comfort for them, & Heal them (Thou Good Physician, who alone canst help them) By the Precious Wounds, & Death, and Bloody Passion, Pet. 2. 24. of Jesus Christ our Lord. Amen.

*Daily Prayers.**Litanie.**Ten Commandments.**Epistle Apoc. 2. 21.**Gospel, Luke 13. 3.**Prayer for Catholike Chnrcb.**Service against Impatience,
for Thursday, or Other day,**Morning Prayer.**Psal. 7. 37.**Evening Prayer.**Psal. 106. 145.**Lesson.**§ 5. Job. 2. or Pro. 25.**§ Mat. 18.**Lesson.**§ 2 Sam. 15. or. Rom 12.**James. 5.**I. Collect, or Prayer against
Impatience.*

O Lord! Let not a Spirit of Impatience possesse me, by which I doe but Provoke Thee, and advance not all,

N 5 above

above my misery. By it, I shall neither
Lia.45.9. get Thy blessing; nor ease my burden,
but draw Thy curse, & double the cross
upon me! Thou art my Maker! I may
Rf.39.10 not strive with Thee: And my misery,
is Thy Work; I must not contest with
Lam3.27 it. I may struggle under the Yoke;
but what shall I gaine but gaule and
Jc.28.13 guilt: by the strife? (Gaule to my
neck; and Guilt to my conscience?)
I will therefore kisse Thy Rod, and
bow to what I cannot breake, Thy
yoke: Under which I will draw on
my course with more humility, and
care: Sad, for that I have offended;
and Carefull, that I may not offend;
1.Pet 5.6. So shall my obedience be accepted, and
my deliverance hastened. For, O Lord!
it is not my *Punishment*, but *Amend-
ment*, which Thou dost seek, and there-
Hos 5.15 fore sendest distresse to drive me to
my duty. Which when I learne by Thy
rod and yoke, thou dost lay them a-
Rev 3.10 side, and appeare in more comfortable
shipes unto me: yea, and allowest my
Rom.5.3 patience good recompence, for my
better behaviour, in the Schoole of my
misery. Good Lord! let me learne
what Thou doest teach, that I may re-
ceive what Thou dost give, the honour
of:

of being held Thy Faithfull Servant ^{Apoc. 2.}
 under the Crosse; and the glory of ha-¹³
 ving a Crowne for my service. Not ^{Rom. 8.}
 for any Merits of mine, or It, but for
 Thine Infinite Mercies sake; and the
 Merits of Him who is the Great Ma-
 ster and Patterne of Patience, and all ^{Heb. 12.3.}
 Perfection, Jesus Christ our Lord. ^{4.}
 men.

2. Prayer, against Impatience.

Lord! Keepe me from Impatience,
 Las much my Paine, as Sinnes. To
 Thee(the Wise and Just Disposer and
 Governour of Humane affaires) it is a
 Sinne,(a Quarrelling and fighting with
 Thy Providence.) I o me a Poor fraile
 Creature, who cannot maintaine con-^{Job. 21.}
 test against my Maker, it will be but
 Paine. If Thy Hand lay the burden on,
 I must submit; I cannot resist Thee :
 Pray it off,Imay; I cannot throw t from
 me:Yea, impatiently to seek to cast it off,
 is the way to overwhelme me.O! let me
 not delight at once, in Thy displeasure,
 and my overthrow!

Thou art *Just*: If evill be on me, it's
 what I deserve. Thou art *Good*: If I
 submit to Thy will,Thou wilt work my
 good, out of that evill. Thou art *Great*:

1f

If I will not by choice, I shall by force,
 submit to Thy will. When therefore
 evill (be it never so Much , or Great)
 is upon me, let me *Look up*; (to Thee)
 from whom it flowes ! Let me *Looke*
in; (to my sin) for which it comes !
 Let me *Looke on*; (to my good) to
 which it tends ! So shall I sit downe
 Lam. 3.
 27.28.29 in Patience under it , and kneele downe
 in Prayer to be delivered from it; Wait-
 ing humbly till Thou shalt set me a-
 bove it ! Even so give me grace to do,
 and say, of my Crosse and Paine, as
 Mar. 26.
 39. Thou my Saviour didst of Thy bitter
 Cup and Passion ; Father ! If it be thy
 will, Let this Cup passe from me If not;
 not my will, but thy will be done. Amen,
 Amen.

Remedies against Impatience.

Na. 45. 9. 1. **A**N Insurrection against the Go-
 vernment of a Providence AL-
 mighty, and Good; and therefore ever,
 Fond, and Foul.

2. A Sin, of an Everlasting date; be-
 cause man is in the perpetuall motion
 Apoc. 1. 4. of misery; till at rest in heaven.

3. A Sin, which keepes man from
 growing to the Height of piety (to
 Chrys. thank.

thank God for Adversity) making him
as a Dwarf of Hel, giving Him, (if not
Bans and Blasphemies) Frets, for
Thanks.

4. A Sin which throwes a man in-
to the Depths of Iniquity. Tutor to
Despaire, and Factor for Apostasie.

Apec. 16

11

Luk. 8.

5. A Sin, which opens a Gap to all
Temptation, and Womb for all wicked-
nesse. Mother of all mans Miscarriage,
and Mischief. An Enemy to Heaven,

15:

Heb. 12. 1

Lam. 5. 7

8.

and Auxiliary to Hel.

21

6. A Sin, which Weakens and Wastes Malice
the Soul. Breaking down the Wal impatien-
of her Strength, Putting her shoul- tie of ba-
der out of joint, and body out of tem- si, Terr.
per.

33.

7. A Sin, which Weakens and Wor- Luk. 21.
ries life. Depriving it of a Calme of 19.
Conscience, in a Tempest of trouble.
Making the Shelter (that should be)
the more devouring Storme: and man Ps. 38. 14.
(flesh and spirit) swallowed up in the
misery of both.

Lam. 3. 26

8. A Sin, so Forbidding man to Im-
prove life to the best (to die a Mar-
tyr) that it allowes it not well, to live a Jam. 1. 20.
Saint.

This Sin, of so Execrable and Formi-
dable a quality, will be avoided, or left,
if we shall,

I. Know,

1. *Know, and Believe;* Gods Providence governes All, and Well: and our Sinnes, deserve all ill, and worse. Sooner, if we,

2. *See and Consider.* Calamity is a Common Lot: From which Saints and Princes have no priviledge. No not He that was King of Saints, and Kings. Especially, if we,

3. *Mind, and Study Christs Croffe.* A Present Cure. No Water so Bitter, which this Wood will not Sweeten; no Meat which will not downe with His Vinegar and Gall. Nothing so Hard, which his Passion makes not Easie Have in minde, Who? Suffered on it; an Innocent man, and God too (God-man?) what? more than all mankind ever did, or could beare! Why? for thy particular Guilts in the generalls of all Mankind! How? with a Cheerefull Spirit, and Submissive Soul! And if not for sinne, for shame, thou wilt have out of heart, Impatience. No such Physick to Heale thy frets. No such Booke to Teach; No such Pulpit to Preach, Patience. Nor any Receipts, Lessons, Sermons, more effectuall, than those in that Course, Booke, and Pulpit.

Pulpit. By the Work of His Spirit, they will be so, if thence we shall have grace to —

4. Kill, and Preserve. Kill what doth Quicken and Strengthen, Impatience in us. And Preserve what will Beget and Nourish that life, which will not let it Quicken.

1. Self-love, and Pride, give that Sinne Life and strength. That's the Womb; this Father of it. Deny my self and I will take up my Crosse: Love my selfe and I shall not endure it. To Crosse the flesh, is the way to beare a Crosse. And Humility will make me Stoop and take it on; Pride Fume, and throw it off; or Fret to have it on. Not to be Proud, is the way to be Patient. Mat. 16.
24

And sooner.

2. By Innocence, Hope, and Love, which will give Patience a life.

Innocency makes a quiet mind e, as Guilt a troubled. And Repentance helps to it, since man once cast out, If. 57. 23 comes not to a Perfect State of Innocence. Martyrs therefore and Penitents are the greatest Patients. Because those are kept, these was't innocent.

2. Hope makes a strong heart. It Anchors it in the storme, and up-

Heb. 6.19

holds it under evill: Else it would drown in grief, or break and fall, with misery.

3. *Love of God, Endures all For Him,*
and would much more; Especially
Heb. 2.9. From Him. It looks as at the Scourge,
Joh. 13. 11. at the Hand, and takes the Chastening
quietly, because a Fathers Rod.

*Service of the Passion; fit for
Friday or Wednesday.*

Morning Prayer.

Psal. 22.

Lessons.

{ Isa. 52. or 63.

{ Mar. 14. Luke 22.

{ Iohn 13.

Evening Prayer.

Psal. 88. & 10.

Lessons.

{ Zach 11. & 12.

{ Epbes. 1. or Col. 1.

Collector of Prayers, of the Passion.

O Incomprehensible Goodnes and Mercy, who didst send Thy Own Son to a Crosse, to bring me to Thy Crowne; and at the price of a most Bloody Passion, to Purchase my salvation; O let this love be ever in my heart, and the fruits of it abound with me in all holy carriage and conversation! Make me therefore to Hate my sin more than death, which made thy Son

Son to die; And let neither goods, nor honours, nor liberty, nor life be dear unto me for my Saviours sake, who made me so to live !

Lord let me Sacrifice all that I have and am, to Thee, who gavest Thy Dear Selfe, a Sacrifice for me! Let me thirst to shed my blood, & die for Thy Truth; and let it be my meat and drink all my dayes, to doe Thy will, and live to Thy Glor^z: That I may at last, by the Merits of Thy Precious Blood & Passion, dwell for ever with Thee: With Thy Blessed Saints and Angels, giving all lauds, and worship, and honour to Thee, Even for ever, and ever. *Amen.*

Apoc. 5.1.
12.4

Daily Prayers.

Lectanie,

Ten Commandements.

Epistle, Tit. 2 or Heb 9.

Gospel, Mat. 26. or Joh 3:

Prayer for Catholique Church.

A Meditation of the Passion of Christ.

O Christ ! Thy Passion makes me full of all Passions! I am in Love, and Hate ; I have my Longings and Loathings

Loathings; I take Joy and Grief; I cher-
ish Hope and Feare; I am Incenst and
Ravish't!

I. I am in Love. And with whom
but Thee, O Jesus! I am Enamoured
of Thy Person! God-man! Son of God!
The Beauty of Heaven and Earth! Cen-
ter of all Created and Increased Ex-
cellency! Mirror of the Godhead!
Wonder of Angels! Glory of Man-
kind! I am Enflamed with Thy Love!
Why so much (too much) O Lord!
Was it not enough to leave a Throne
for my sake, but Thou must Lie in a
poore Gratch; Stand at a base Pillar;
Hang on a Cursed Cross; not for Thy
self but me, (by my birth, lust, life) a
Beast, avillain, a Malefactor, to my God!
Thou didst Write Thy love to Lazarus
Legible in Thy Tears, shall I not read it
in Thy Wounds? Saw they it in Thy
Dripping Eye; shall not I, in thy Bleeding
Side? They in the Hot-water Thou didst
bestow on his Dead Body, and not I, in
Thy Reaking Blood, Shed for my
Damned Soul!

O let my Heart never be so hard,
as to see those Wounds of so great
love to me, and have no Woundings of
affection for Thee!. for Thee? And

all

all in Heaven and Earth, that have Relation unto Thee, O Christ !

I am in Love, with the Father of my Lord Jesus Christ , who would give His Only Sonne , so to Suffer on earth for a time, that I might not Frie in Hell, for Ever !

Joh. 3.16
Ro. 8.32
Isa. 61.1.

And I have Love to Thee, O Holy Spirit of God, who didst Anoint Jesus, to be my Christ ; and give Him Inauguration to His Crowne of Thornes , and Blessed (though most Bloody) Function !

O Holy Trinity ! I doe Adore what I cannot comprehend, as your Heavenly Persons, so your Counsels !

i Joh. 3.7
Hcb. 10.7
Ephes. 3.10.11.
And with an Humble Love and holy reverence desire to behold and blesse your Designe for the Salvation of One World, by the Passion of Him, who is more worth , than a Thousand ! I see and admire Your Wonderfull Wisdom , Goodnesse, and Power, that could , and did, Contrive such a Decree ! and (next to your Persons) that Blessed Trinity of your Perfections , I will for ever, love, admire, and adore ! And next God.

Col. 1.27
I have Love for thee, O Man ! Son of man, who ever thou art, by His flesh and

and Blood, and Bloody Passion, made
 Heb. 8. 10 Gods Son, and Brother of Christ. Thy
 12. 14 Crosse, O Jesus I shall make all Man-
 Ephes. 2. kinde my Friends; and Thy Blood giveth
 23. 19 my heart to every man! O Christ!
 Why should I hate any, when Thou
 didst so love all? How dare I slight any,
 when thou gavest thy Hearts-Blood for
 every one! Shall he that is Thy Brother,
 Mat. 25.
 40. be my hate or scorne.

Rom. 12. And of all Mankinde, I Love you, ye
 5. Saints, that are Twice His Brethren (in
 1 Cor. 12. Spirit, and in Flesh) So neere to Him
 27. in both, as makes you His Limbs, as
 Col. 1. 18 well as Brothers! And Thee, O Holy
 Ephes. 5. Church! Spouse of Him, and Mother
 23. and Body of them; yea the Body, for
 Ephes. 5. which (with specialty) He gave His
 25. Blood, and Self! I have Passionate
 Act 20. 28. Love for Thee, O thou Dearest Body
 of Christ! Shall I Think any thing too
 good for Thee, for whom He gave
 Himself? Preferring Thee (His Mysti-
 call) before, His Naturall, Body? And
 shall I Esteem, Friend, or State, or Li-
 berty, or Life, or any thing, or all things
 before Thee?

And above all the world, (though
 no worship) I have Kindnesse for you,
 you Holy Angels of God who though-

you

you have no Ransome because no need
of a Redeemers Blood, nor had where-
withall (as it needed not) to pay and
contribute at all to the Redemption):
yet for your Zeale to God, and Love Luk. 2. 35
to Man, gave ier the boyds if it had been
your Deliverance; and Christ the Wel- Luk. 2. 35
come, as if He had come to be Your
Saviour! Messengers of His Birth, Mi- Luk. 2. 11
nisters in His Life, Attendants at His Mat. 4. 11
Death, Heralds of His Resurrection, Joh. 20.
and Ascension, Giving to His *Nouall*¹² Luke. 2. 4
Body, all Due Services on Earth, and 6
Paying for Him to His *Mysticall*, Your Act. 1. 11
Holy Ministeries, now He is in Heaven! Heb. 1. 14.
O You Pure and Holy Spirits of God!
though you Gorries your Blisse, yet
Lost, and by Him! It is made more
Strong to You, and you more High in
it, by the Numbers of Glorified ho- Median
dies, filling the Roomes of Apogete Confirm-
Spirite, to your farre greater joy, and pionis.
Blisse. You lypg Him and His Passion
fornit, and I you for, that I You love;
Man, above your own Kinde, for that,
and I you for it is wod lase bo²
Thus, Lord, I love all for Thee, and
Thee, in all. And now I will divide my self
Self among them! O Lord OI am
One, in whom is Thy Flesh, (am Map) I

am one, in whom is Thy Spirit, (a Christian,) I am One, For whom Thou didst Heb. 2.12 Joh. 3.5. shed Thy Blood; On Whom Thou hast Heb. 2.9. Rom. 5.5. Isa. 43.4. shed thy Spirit; (A Redeemed, Esteemed Man, by Thee.) And shall I be so Poore as to value dirt to Thy Blood? Phil. 3.8 (the World before Thee?) Shall I quit Thy Spirit for Lust (Value Thee after the Flesh?) Shall I be Tempted to give my selfe from Thee, to the Flesh and World? (love Thee lesse than the Devil?) O Lord! I will value Thy Blood more; I will keepe Thy Spirit, better. I will set a higher Price on my Self, than to sell Thy Blessed Purchase, to the Devil, for a base Piece of Flesh, and Small Portion of the World. So am I, and let me ever be in Love with Thee, O Lord!

2. But O sinne! I am in Hate with thee; for my owne, and for my Saviours sake. That didst pose Heaven it self, and put God to it, (one of the two) to damne my Soul, or doe thus to my Saviour! O thou Enemy of God and Man! how execrable art thou more than heart can think, that madest Him Lamentable, more than Eye saw! And O Devil! I hate thee, who didst tempt man out of Paradise, and so draw

draw Christ to a Croſſe! And could thy Temptations have prevailed , and thy power have matcht thy malice, wouldest have caſt the Second *Adam* out too ; that so nor the First, nor His Seed, might ever have come in again.

And O *World!* I *Abhorre* thee, as the Imp of the Devill; who of His Jewes and Gentiles couldſt finde hands for ſuch horrid Acts; and Sin, that made those *Bloody Passions!* *Sin!* *Devill!* *World!* for the Death of my King, and Lord , and Christ, Have (as you deserve) my hate !

3. I long for the Lord ! *My Soul* ^{Pſa. 42. 1} longeth for God, even the Living God ! (yea, even for the Dying God!) When ſhall I come and appear in the presence of God? God dying once, yet living ever , when ſhall I come before the *Dying-* ^{Apoc. 1. 8} *Heb. 1. 8* living God?

I, Long for the Chariot which will bring me to Thee, and will Kiffe it , ^{2. Tim. 3} though it be a Croſſe.

I Long for the Inne which will lodge me neare Thee , and will embrace it , ^{Phil. 1. 23} though it be a Grave.

I Long for the Bed which will raise me to Thee, and will climb it , though it be a Gibbet!

PCH16.12

MAY 10.

-39-

O Cup of Salvation! I will not refuse
thee! Though full (to Martyrs measure)
of blood; if from Him, thou shalt be
drunke; and yet deem'd nothing to Thy
Saviours Blood!

Pf.95.5.

Mar. 28.

20

Chamber.) At the Altar and Table,
(which is the Chaire of Thy Presence.)
Yea, where (in High and Ineffable
Mystery) I finde a *Presence* of Thy Bo-
dy ; and Keep both a *Commemora-
tion*, and *Communion* of it, and Thy
Blood !

Greg. Epis^o O Lord! Since I so much love Thy
sola Dei, Self, (still in Thy sight!) How should
Eccl. I not long to see Thy Letters (the
Word:) and Thy Seal (the Sacra-
ment:) and still in Beatificall presence,
Weare this as a Ring in Thy Remem-
brance!

1 Cor. 5.6 4. I Loath The Life, in which I cannot See Thee ! At best, an Exile ; at worst a Trouble to Thee. I abhor my Self for casting away love on so base, and unworthy a life. Where I doe either Crucifie Thee with my Sins ; or wound

wound Thee with my Miseries ! Where ^{Act. 9. 45} such is Thy holy Zeal to God , and Sympathie , and tender mercy to my Soule .) I Renue Thy Passion by my ^{Heb. 6. 6.} Guilts ; or Thine Agony by my ^{Isa. 63. 9.} Conflicts .

I Loath That Crucifix on my Breast , which encourageth to trample Thee under Foot . I can Endure O Christ to see Thee in Image (a Picture of my Dearest Friend) but abhor to love it ^{Eodem} like Thee ; or , to Pass so much time and ^{cultus} devotion to that , as makes me more ^{Cruc. quo} forget my Lord , then dutifully remem- ^{Christus.} ber me !

O Jesus ! Thy self shalt be my *Cru-*
cifix ! Not Hung at my Brest , but in my Heart ! No Roome but that is good enough for Thee ! That (next Martyr- ^{Heb. 13. 13} dom) hyes me most to Thee ! if I can- ^{2 Tim. 2.} not flie a Martyrs pace , I will ^{run} a ^{12.} ^{Hcb. 12. 1} Saints : And by the speed of a Mor-
tified course , make more hast after Thee !

5. I Joy in Thy Cross ! Not in Thy Grief , O Christ ! Can I see Thy Body all gore , and my heart not bleed ? ^{The Zech. 12} Speare be in Thy Heart , and no Sword ^{10.} at mine ? I will not , I cannot endure ^{Luk. 23.} it , O Jesus ! No ! I Joy in the Root ! ^{75.}

O Thine

Lu. 2.27 Thine Infinite Mercy, O God ! And in
 Col. 1.20 the *Fruit* : The Perfect Redemption of
 man ! It is finished ! Yes (Blessed be
 Joh. 19. the Blood that was the Price ! Blessed
 30. the Body, that laid out that Blood !)
 Heb. 10. The Satisfaction is Full ? Salvation is
 11.
 Heb. 7. Sure ! Sin is nail'd ! Hell foil'd ! Satan
 25. chain'd ! the World baffled ! The Flesh
 John 16. wounded ! Death slain ! The Grave
 33. buried ; Every Adversary power is con-
 1 Pet. 4.2 quered by Christ, Triumphant in the
 Cor. 15. 54.57. Chariot of His Cross over all : All is
 Col. 2.15 finished !

Olignum
 fælix,
 &c. i. than ever Earth bare ! No rather,
 O Wet Body that madest a Whole
 World happy ! (Sap and Virtue of that
 Happy Tree !) It was not the Wood,
 Col. 1.20 but Blood of the Cross that brought
 forth that fruit ! the Redemption of
 Man !

And What Good doth not grow from,
 and upon that ! Pulpit of Repentance !
 Pillar of Faith ! Anchor of Hope !
 Magazine of Charity ! Armory of
 Mortification ! School of Patience !
 Mirror of Obedience ! Rock of Con-
 stancy ! Shop of Humility ! (the whole
 Duty of a Christian.) O Blessed
 Root of Gods mercy, that bringest
 forth

forth the happy *Fruit* of Mans *Grace* and *Glory* ! O Tree of *Death*, more Blessed then the Tree of *Life*, that hast such a *Fruit* and *Root* ? Thus are my Joys Triumphant in Thy *Cross* ! But

6. I *Grieve* to see Thee Crucified again, O Christ ! And my soul is Crucified, for having a hand in Thy Cross. Wo the World for Offences, which Heb. 6.6 make Thee Bleed afresh, and bring Thee to thy *Cross* again ! Wo is me that see Thee daily Crucified, Betwixt Heretick, and Schismaticks (Theeves of thy *Truth* !) Between Hypocrites and Profligates (Theeves of Thy *Grace* !) Amidst Men of Intemperate Heats and Cools in Religion ! (Theeves of Thy *Honor* !)

I *Grieve* to see Thee Crucified in vain. So *Much* of the world lost, when 2Cor. i.17 all was Paid for ! A Price Sufficient to have ransom'd not a World onely, but a Hell-full of Devils, Effectual onely to a Handfull of men !

Yea, even Within Thy holy Pale, which should preserve Thy Blood to a drop ; wo is me ! How is it spilt to a stream ! Whilst some give, others leave Thee, or themselves none ! Making void by Gal. 2.21. their Sins, the healing Vertues of 1Pet. 2.2

Thy Blood and Wounds ! By Unbelief, Millions out of the Church; and by Mis-belief, Thousands in it ; and by Miscarriage of Life, Millions of thousands, both in, and out. My heart bleeds to see Thy Creeds without Faith ; Thy Decalogue without Obedience ; Thy Prayer without Use ; thy Sacraments without Reverence ! Nay to see it made Faith, Conscience, Devotion, Zeal ; to have no respect to Sacrament, Prayer, Decalogue, or Creed ! My Soul is Troubled to see Thy Holy Demeanes robb'd, Thy Mansions ruined ! Souls sold for Money, for which Thou didst pay, Blood : And Lord ! what teares of Blood are sufficient to bewail it, that Thy One, onely Commandment of Love, which cannot live at all out of Thy Church ; Within it should be slaine, and buryed all in Broile and Blood-shed ! O Christ ! can my Eyes see Thee thus Crucified againe Twice, and in vain Once, and my Heart not grieve ! Yet

7. *I Hope.* And in Thee, and the Blood of Thy Cross alone ! I hope for Pardon, because I read it Seal'd in Thy Blood ! I hope for Salvation, because I finde it Purchas'd under that Seale !

Wilt

^{Col.2.14}
^{A&T.20.}
28.

Wilt thou not make good Thy Seal ?
Wilt thou not Preserve Thy Purchase ?
Nor Sin, nor Devil then, shall damn
me, O Christ : he shall not steale Thy Rcm.8.
Purchase ; It shall not void Thy Seal. 34,35.
Thy Blood is my Plea against both. 1Joh.2.1
In it, I see my Pardon, and Salvation
written; nor care I, so Thou be my
Advocate, for Saint or Angel to Set to ¹Tim. 2.
their Hands ! *I Hope* in Thee for my ^{5.}
Salvation.

And so I do for my *Mothers* too :
The *Spouse* Bought with Thy *Blood*,
and Lov'd; as Thy *Body* ! O Lord,
Thou art (by singular Stile) Her *Savi-* Eph. 5.
our. And shall she want (what She so ^{24,25.}
much needs) Thy *Salvation* ! She is on
the Cross ; Dear Jesus Deliver Her !
Force without, and *Fury* within, Cru-
cifie Her, Lord Tender Her ! Enemies
and Children, both, *fall upon* Her, O
Christ *Rescue* Her ! O let Her not want
Thy *Bowels*, for whom Thou gavest ^{A&t. 20.}
Thy *Blood* ! Behold Her miseries! Let ^{28.}
Her not want a Bath, for whom Thou
yet hast *Blood* ; Forgive Her sinnes :
Till That hath no *Virtue*, She is not
without *hope* ! By the *Merits* of Thy
Golgotha, dry her *Akeldama* ! By the
passions of Thy *Calvari*, take her off

the Cross ! O Christ ! Whilst Thou
haft one drop of Blood, I will not De-
spair for my Self, or Her, Whilst that
is Warm, that chilness shall never
seize my Spirit ! And I know, Thy
Streams of Blood are neither Drain'd
Mic. 7.19 nor Cool'd to Earth, and the Seas of
mercy run as fresh and full, as ever
they did in Heaven ! Thence take I
Hope. But,

Gal 3.13 8. I fear too ! I Dread Temptation !
Thy Cross was made of Adams Tree !
Mat. 26.56. I fear, because he fell ; Lord Deliver
me ! I Dread Desertion ! Solomons Wis-
dom, and Davids Grace I want, Yet
had I both, should fall, if Thou for-
sake me ! Lord ! On the Cross Thy Dis-
ciples left Thee : let me never ! If Tem-
ptation carry me away, look after me,
do not leave me ! I Dread Apostasie !
Heb. 10.26, 27. O keep me from that Sin, from which,
even Thy Blood, Thy Cross cannot, or
will not save me ! How should it, when
I rebuild Thy Cross, and Trample Thy
Blood ?

1Pe. 2.24 I fear my self for all this. As my
Sins Nail'd Thee to Thy Cross, Cor-
ruption Rivets me in my sins, The
Rom. 7.27. Devil never wants a Hammer, whilst
God hath a World ; nor hath a Nail

to seek, whilst Man hath a Heart ! O Lord I have one, and a Forge of wicked devices and lusts in it, full of all damned cheats and deceits ! From a Tempest then of Temptation ; From the Gulf of spiritual Desertion ; From the Precipice of final Apostasie ; by the Virtue of thy Cross Deliver me ! And from my Self above all ; and my Heart (above all) in my self ; Deliver me good Lord ! I fear Precipice, Gulph, Tempest, but the Forge above all. Without whose Work and Wiles, the Devil doth in vain Tempt ; God will not Desert me, nor shall I desert God. And Corruption and the Flesh that is there, I behold with most horror, as the Anvile in the Forge : Upon which the Devil and it, Hammer, Fashion and Beat out all their Works ! What will keep me from the Virtue of Thy Cross, and my Bliss Lord Jesus ! That hath (and ever let it have) my Fear !

9. And how doth my Blood boil in my Veins, to see Thy Cross robb'd of its Vertue ?

O Christ ! my Spirit is at once in Grief and Rage for Thee ! Jesus I am full of Indignation for the Af-

fronts and injuries done unto Thee !
 To see Thy Blood Split or Scorn'd ! To
 see Thy Passion, forgot, or Abus'd ! Thy
 Love, without Memory, or Value ! Thy
 Paines, without Belief, or Remorse !
 Who can, who should, endure, O Christ,
 to see Thy Cross, made, the Devils
 Standard ! Without the Church, a Stum-
 bling-block, and Rock of Offence ;
 Within, an Idol, and Tree of Superstition !
 To see Thy wounds (shelters for
 Sinners) turn'd Cities of Refuge, for
 Sinneres ! Thy Merits, their Sanctuaries !
 Thy Blood, their Life ! Thy Self, their
 Patron ! Thy Passion, the Nurse of
 Eccles. 8. ii Presumption ! Thy Mercy, the Milk
 Rom. 6. 1. of all Abomination ! Thy good Thief
 made the greatest Robber of Mankind,
 By occasioning our presumption to go
 on in Sin ; and Thy Pitty Principall to
 the Robbery !

And in the strength of these Villain-
 Confidences, and Blasphemous Infe-
 rences from Thy Cross, Who can con-
 sider without anger, what is done in
 Thy Kingdome ? What Reeds are
 made Thy Scepters ? What Chaires,
 Thy Thrones ? What Tricks Thy Or-
 ders ? What Rudenesse, Thy Ser-
 vice ? What Miscreants, Thy Wor-
 shippers ?

shippers? What *Wild fire*, Thy *Zeale*?
What *Shames*, Thy *Glory*? What
Ends, Thy *Services*? What *Luna-*
cies, Thy *Revelations*? What *Pro-*
digies, Thy *Dictates*? What *Lang-*
uage, Thy *Word*? What *Prayers*,
Thy *B eath*? What *Devilishness*, Thy
Spirit? What *Stirres*, Thy Moti-
ons?

All Wickedness done *In Thy Name* ;
To Thy Glory, *By Thy Warrant*; and
most under the *Seal* of Thy Cross. By
those who wear Thy *Livery*, Pretend
to Thy *Service*, and Profess for Thy
Honour; Seem to desire to *Know* no-
thing but Thee, and see themselves
Crucified, as Meer mortified Men, who
seek nothing less than themselves; yet
Tear at once, Thy Laws and Limbs, *Pull*
down both, Thy Cross, and House, and
Lay together Thy Worship, and Blood,
in the *Dust*! O Jesus! that didst whip the
Buyers and Sellers out of Thy Temple!
Where is Thy *Zeal* For Thy *Church*?
for Thy *Self*? For Thy *Fathers sake*?
That canst see, and yet suffer these
Injuries to Thy Honour, and Blood!
When *Indignation* Kindles in thy Poor
Servants Soule, at so great Indignities,
how is it, that *Wrath* flames not out

**John 12.
47.
a Per. 3.9** in Thine ? How is it ? Even so it is, because Thou art *Jesus* ! Lovest to Save, Loath to Destroy ! waitest our Repentance, wavest Thy Vengeance !

**Luke 23.
34.
John 19.
23.
Capt. 4.9** 10. I am *Ravish'd* with that good Spirit of Thine, O Christ ! Thou hadst it on the Cross, and keepst it on the Throne ! Where it appears, it doth ravish me. In Thy *Lips* ! Prayest Thou their *Pardens*, that are shedding Thy *Blood* ! Thirstest Thou their salvation, that are Butchering thy Body ! In Thy *Arms* ! Stretch'd out to *Embrace* all on Earth ; and therefore Strike not, though in all the Power of Heaven ! In Thy *Eyes* ! As Thou wast, with one of my Mothers, I am *Ravished* with one of Thine ! Thy *Fury* frights me, O Lord ! Thy *Favour* is that *One*. The *Eye*, with which Thou didst look at the poor *Thief*, and give him both Thy *pardon* and *Paradise* !

**Luke 23.
43.
John 19.
26.
John 19.
27.
Fr. 5.25.
I Jn. 1.2.** The *Eye* by which Thou didst look at Thy dear Mother (and amidst all thy Wounds) choose her a *Guardian*, and have her in Thy *Cares* ! The *Eye* by which Thou didst look at the dear Disciple, and Adopt him of Thy Servant, Thy Mothers Son ! The *Eye* by which thou didst look at poor *Sinners* to be saved, a *Church* to be Bought,

and World, to be Ransomed ? But in Thy Heart : O ! what an Apparition see I there ? Through the bloody door of thy wounded Breast, a House full of nothing but Goodness, Patience, Pitty, Mercy ! O what a Perspective is there by the way of the Spear, to see ^{John 19:24} the Prospect of a poor Sinners sole ^{1 John 5,6,8} Delight, a Heart full of Grace and Favor in the Breast of a ^{Patent} Jesus (a Sa- viours Heart !) From that Heart, with ^{cera per vulnera} mihi vis- that Eye, O Christ, Behold the af- flicted Mother (Thy Church) and Thy dear Disciple (her Child !) Breath ^{Per foraz-} mina cor- Comfort to her, for whom thou gavest ^{tent mihi} Blood ! And to Him, who is the Son ^{arcana cordis} of Her Comfort ! Make Peace betwixt Mother and Children, where there ^{patent vis-} should be Love ! Let them live by one ^{cera misericordiae} Spirit, that are bought with one ^{Aug.} Blood ! And no longer be one ano- ^{Mar. c. 21} thers Cross, but bear one another's Bur- thens.

Dart, Lord, from that blessed Eye of Pitty, these Favors on the Face of that Bleeding Body ! And with Thy Arms ^{Acts 20:28.} Nail'd once to a Cross, now Extended on a Throne) Embrace Her, and Up- hold Her in Life ! Advance Her Throne, ^{Ep. 5.25.5.} for Whom thou didst Endure Thy ^{1.3.} Cross !

Psal. 4.3.
Heb. 1.2.

Cross ! O Thou, who didst, with Thy fingers, Work Heaven and Earth, and upholdest all things by the word of Thy Power, Whom the World treads under foot, take Thou, into Thy Armes ! In Thy Blessed Armes, O Thou Omnipotent, and All-Merciful Maker, and Saviour of the World ! In Thy Blessed Armes, I leave the Wounded Mother, and at Thy Feet, I lay the Bleeding Childe !

Jesus ! Nourish these Holy Passions in me, which my Heart hath Conceived, and my Tongue now Brought forth Before Thee ! Let Thy Holy Passion ever Breed them in me, and Thy Holy Spirit Nurse them for Thee ! Even by the Merits of Thy Bloody Passion I beseech Thee. Amen, Amen !

A Service Eucharistical, or Preparatory to the Holy Communion, for Saturday, or other Day.

Morning Prayer.

Psal. 26. 74. 84. 6.

Evening Prayer.

Psal. 55. 67.

Lessons,

52 Chron. 30.

{ Matt. 26. to ver. 46.

Lessons,

{ Isa. 55.

{ I Cor. 11. or 10:

I. Prayer, before Coming to the Holy Communion, Acknowledging and Deprecating our Unworthiness.

Lord ! I am every where in

Thy Presence, and under Thy Psa. 139.
Eye, and therefore should be^{6.}

O Profane, no where : But Thy Ps. 143
Special Presence, and Face, is in Thy
Temple, there therefore I should be Psa. 100,
more Holy. And Thy Chair, and Seat, 2.
is at Thy Table ; there, then I should be
yet more. Even the Angels are not Isa. 6. 2.

Pure enough for such a Heavenly Presence, how then shall a Poor sinful mortal Man appear at so High, and Holy a Service ? How shall I dare to Communicate with Thee, that deserve not to Come Before Thee ?

Lord

Lord ! Since I cannot come (as I should) Pure, I will endeavor by Thy Grace, to come (as I may) Penitent ! I will be more Humble, because less holy ; and more Wash'd, because so Filthy. And, O Lord, give me Grace so to come. Let me look over my life in the Glass of Thy Law (let my Conscience help me look) and make me wash with my Tears, what is polluted in my ways ; and Cleanse in Christ's Blood, what I wash with my Tears ! O Lord, in a Bath of this Water warm'd in that Blood, flowing from a Sinners bleeding Heart, and Saviours Bloody Side, shall I not be Clean if I wash ? Pierce my heart, O Lord, that I may Repent ; open my heart, that I may Believe, that I may so wash and be clean ! Though I did not live, let me believe aright, and let me Love whom I do believe. Thee, O God, Father of our Lord Jesus Christ ; who didst Send Thy Son to shed His Blood, and Redeem me ! Thee, O Son of God, who didst Come and shed Thy Blood to make a Bath, and Heal me ! Thee, O Holy Spirit of God ; by whose Grace and Work upon my heart, I come to have the benefits of that Blood !

James 1. 23.

Heb. 9.14

1 John 3. 9.

Acts 2. 27. and

16. 14.

1 Th. 1. 16.

Apo. 1. 5.

Blood ! And whom I love, let me not Grieve ! Lord, let me no more Offend Thee. Let my heart be set to Serve Thee. Refolved to Please Thee: And do Thou accept me, Father, Son and Holy Ghost. Amen.

2. Prayer before the Holy Communion;
To be pardoned, and prepared for it.

Dear Saviour ! That hast given Thy Flesh and Blood to be my Meat and Drink; and now Invitest me to those Heavenly Dainties. Who am I (woful and wicked wretch that I am) that I should dare with my unworthy hands to Receive those High and Holy Mysteries ? Originally unclean ; Actually defiled ; and Even since my last Comming and Communicating (for all my Vows and Protestations Before Thee) again and again Polluted. In these straits and stresses of spirit, how shall my soul be satisfied ? If I come not at thy call, I rebel against Thy Mercy : If I come, I trespass upon Thy purity ! O my God ! I will not stand out a Rebel, but rather fall down an humble Suppliant before Thee. I am guilty.

guilty, Lord Pardon me ! I am polluted; Lord Purge me ! I though guilty, though polluted, I am Thy Ransomed Soule, Deare Redeemer, Save me ! Let the Merits of Thy Pretious Blood, clese me from the Guilts upon me ! Let the Graces of Thy Holy Spirit Sanctifie me from the Stains within me ! Let the Sighs and Teares which come from my bleeding Heart, wash off those blots by vertue of that Pretious Blood ! Let the Cryes and Prayers, which now come from my Believing soul, obtain those graces from Thy Holy Spirit. True Repentance and Humility. A Lively Faith and Charity, with all those holy and heavenly Thoughts and Affections, which may dispose, and prepare me, for Thee ! By these, fit my soul for Thy self, and my body with my soul to be an Holy House and Habitation for Thee. Let Thy Holy Spirit, and Body Enter into me ! Come Deare Redeemer, come to the Price of Thy Blood, Seize Thine own and Save me ! Possess my soul, Feed me, and preserve me ! Hereafter, let me have more Grace then to grieve Thee. Give me care to keep my Body (Thy Temple) more Pure from sinne, and Holy to Thee; and my Heart (Thy Bed)

Bed) more clean from lust, and Unde-filed, before Thee ! In the Strength of Thee the Living Bread, let me grow more able to Serve Thee ! And by Virtue of so neer an Union, and Communion with Thee, let not mine, but Thy Holy Spirit from henceforth, Lighten, Lead, and Enliven me ! That I may *Shun* sin which Thou hatest, and daily Do those duties of Devotion and Charity, which please Thee. So let this Holy Sacrament at once Seal to me, Thy Mercy, and my Glory. Where I shall for ever Communicate with Thee in perfect Purity and Felicity ! To that Happy Communion, by Thy grace. Dear Saviour ever Prepare me ! and Now for a Holy Communion with Thee ! Amen ! Amen ! Say Amen Lord Jesu !

3. Prayer, At our Coming to the Holy Communion.

DIdst Thou not *Invite* me to thy Holy Table, O Lord ! I durst not come : Now Thou Callest me I dare not *Keep* away ! And yet, when I do consider, *Who*, and *What*, is Here, I fear and tremble, to come. Thou O Lord ! art a Holy and Dreadful Majesty, and so

so Thy Mysteries be : Holy Bread, and
Holy Wine; a most Holy Body, and
Blood. (No taint in His Blood who is
God and Lord as Thy Self) The Lamb
of God, Immaculate, Undefined, With-
out Spot, All-pure (most High and Ho-
ly !) But alas ! I am Unclean, Unclean,
Unclean ! Originally, Actually, (Every
way) In Heart, Hand, Lips (every part)
throughout, Childhood, Youth, Man-
hood (Every age;) most Unworthy to
Approach a Presence so pure, who am so
unholy !

True, Lord ! But I Lament my Un-
cleanliness. I Renounce my own Wor-
thiness, I come, not because Worthy,
but Needy ! I come, to be made Clean
and Worthy ! That Body and Blood can
make me Clean (it is my Saviour!) His
Merits can make me Worthy (They are
Thy Sons ! And here is a Conveyance of
that blessed Body and Blood (it is Thy
Sacrament !)

Lord ! Think me Worthy for His
sake, and Make me Worthy for Thy
Mercies sake, by my Coming ! Give
my Sins Thy Pardon ; my Soul, Thy
Grace ; my Self, Thy Acceptance in
Thy Beloved. And What Thou dost
Convey, Seal to me, by What I am to
Re-

Receive from Thee, the Blessed Body
and Blood of Jesus Christ our Lord.
Amen.

4. *Prayer and Thanksgiving after Receiving of the Holy Communion.*

Pardon, O Father, Thy poor Child
the Errors and Infirmities, which
have past in thy Holy Service, whe-
ther Before, or In, or Since the Sacra-
ment. And in, and for the precious
Blood of Thine Holy Child Jesus, of
which I have had the Holy Commu-
nion, Seal me my Pardon ! And be-
hold and accept Thy Servant, from a
heart full of Thy Love, Pouring out
Praises to Thee, for the Inestimable Be-
nefits Received in those High and Holy
Mysteries! What am I, O Lord! or what
is in me, that Thou shouldest do this
great honour and favour to me ? I am
Unworthy to touch the Thresholds of
Thy House, and Thou hast taken me
to Thy Table ! I am not Worthy to stand
amongst Thy Saints, and Thou hast
made me Sit with my Saviour ! I am
not Worthy to Come before Thee, and
Fall down before Thy Footstool ; and
Thou hast been pleased to come Into
me,

Service for

me, and make my Heart, Thy Throne !
 I am not *Worthy* to eat the Bread of
 Men, and thou hast given me the Bread
 of Angels ! Yea Lord ! The Angels
 hunger, but have not this Bread ! What
 they *Admire*, I have Received : Whom
 they *Adore*, I have Entertained. The
(Pet.1.12) Body and Blood of Jesus, their *Mir-
 rour*, is my *Meat*. Christ and they are
 Two ; But I, and my Saviour are One.
 Flesh of His Flesh, and Bone of His
 Bone. One Blood, one Body, O Un-
 speakable Mystery ! O Incomparable
 Mercy !

Eph. 5. Lord, I beseech Thee, Since of my
60,32. self I cannot enough *Praise* Thee, make
 me some way *Worthy* of Thee ! Let
 my *Hands* which have Received that
 Blessed Body and Blood, be henceforth
Sacred, and do no *Deeds* that may
 offend Thee ! Let my *Lips* which have
 Touched those Holy Mysteries, be *Hal-
 lowed* from all *Words* that may dis-
 please Thee ! And let my *Heart*, the
 Habitation of my Lord and Saviour,
 be hereafter *Holy*, and no vain thoughts
Jer.4.14 lodge Within me ! As I am One with
 Him in *Body* and *Blood*, let me be One
 in *Spirit*. The Spirit of *Wisdom*, *Love*,
 and *Holiness* ; Truly to *Know* Thee,
 Serve

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Serve Thee, and Cleave unto Thee! By the Blessed Sacrament of His Body and Blood: Convey it to me! Confirm it in me! Let it be to my Soul the Signer of Thy Love, and Seale of Thy Glory. And Even, for the Precious Merits of that Blood and Body, receive me to it, I beseech Thee, that I may be one in Everlasting Union and Communion with Thee, for Jesus His same. *Amen,* *Amen.*

A Thanksgiving after the Communion, fit for one Devoutly affected at it.

Thou that hast given the Bread of Heaven to feed me, O give me the Tongue of an Angel to praise Thee! O Lord! the very Angels are not blessed, with such a Bread. O! What an High Mystery and Mercy is this, that my Saviour, is my Sustenance, and their Maker, my Meat! The Body and Blood of Christ the Eternal Sonne of God, to be in an Holy Communion Eaten and Drunken by the mouth of a Mortal man! O the Infinite Condescending Goodness of a Gracious God, to make my humble heart the Habitation of His Hol-

Holiness ! To *Come* to me, *Enter* in me, and become One, not by Reconciliation onely, but Heavenly Union and *Communion* with me ! O miraculous *Union* ! O mysterious *Incorporation* ! O happy Soul that art so neer to Thy Saviour ! O Blessed Saviour, that art so neer to my Soul ! O Wretched Soul, if any thing be too dear with thee for such a Saviour ! That wouldst not give thy body and blood for His Truth ; that wilt not give thy life to His *Glory* ! O Lord ! let my soul, which by Thy *Sacrament*, is made so happy ; by my sin, be never made, so wretched ! thou that hast *Entred* Thy Body and Blood into me, by Thy spirit, take possession of me. *Guide* me, *Lead* me, *Command* me, *Rule* me, *Move* me ; Be Thou the Spirit of my soul, and soul of my body. Let not the Flesh, World, or Devil henceforth have any *Power* in me ! Live, O live Thou in me, O Christ, in Thy Earthly House, and let me live for ever with Thee in Thy Heavenly Habitation ! Even by the *Merits* and *Vertues* of Thy Precious Body and Blood, sweet Jesus my dear Lord and Saviour ; I beseech Thee. *Amen.*

An

An Holy Rapture, to be said by One,
having Devoutly Communicated.

O Lord ! Where Thou dost dwell
is Heaven : Heaven then is not
this day more *Above* me, then *Within*
me : How then shall my Single Soul
Honour Thee, and my Tongue Extol
Thee, who hast made for Thy Servant
a Double Heaven ! O Lord ! Let all
that is *Within* me, and all that is *Without* me (*Mind, Heart, Tongue, Hand,*
all) favour of that Heaven that is within me, and set forth Thy Glory ! And
do Thou, Who this day hast *Conveyed*
Heaven into me ; at my last hour, *Con-*
vey my soul into Heaven. That what
is here wanting in Thy due *Praises*, I
may *Pay* there in Everlasting *Hallelu-*
jahs. Even so Lord, Glory be to Thee ^{2 Sam. 9:}
for ever, for the invaluable favour and
honour Thou hast done to Thy servant !
For the Unsearchable *Riches* and *Trea-*
sures, conveyed in Thy Sacrament ; e-
ven the blessed *Body* and *Blood* of Jesus
Christ, my dear Redeemer, and Lord,
and Saviour. *Amen, Amen.*

Medi-

Meditations for the Holy Communion, upon 1 Cor. 11.24, & 25.

Do this in Remembrance of me.

Do !] But for thee, Dear Jesus ! I had been Undone for ever ! for Thee then, and for Thy sake, what is it which I should not do ?

Mat. 18. 11. 2. Thy Desires, are my Commands : There is Authority enough in Thy Love, for me to do what Thou shalt Please : Speak Lord, then, Thy Servant heareth, whatever Thy will is, that will I do.

Heb. 10. 5. 3. Since Thou wouldst have no Flesh but my Bodies, I will have no will but Thy Souls. What is Thine, shall be my will, O Lord, and done which Thou wilt have me do !

4. I dare not say so to any man, O Lord, (though never so Godly, so much Thy Man :) His will may have Error for Guide, and Ill in Company : But, O Thou Holy one of God ! Thy Mind knows no Error, Thy Will no Obliquity. I dare do whatsoever Thou dost will !

5. Dare do? Dare not but, do it !

If

If thy Desire once come out in an *Injunction*, and Thy will be Signified by *Command*; not onely Upon my *Obligation* I ought; But must upon my Mat. 47. 5. *Allegeance* to Thee, the King of the *Act. 3. 23* *Church*; and Sovereign, as well as Sa- *Act. 9. 6.* viour, of my Soul, I must not *dispute*, nor *delay*, but *do*; and therefore ought, may, must *do*,

1. *This.*] For Lord, what is it, Thou wouldst now have me do? Is it to Climb a Cross? to Undergo a bitter *Act. 21.* Passion? Even for Thy sake, I should not *19.* think much to do that, who hast done more for mine. What then, when it is not so much as this? Not to go to a *Scaffold*, but come to Thy *Table*? Not go to a *Grave*, but a *Feast*? Not to *Bleed or Burn*, but to *Eat and Drink*? not to *Suffer* that, but *Do This*.

2. And what is that I am to Eat and Drinke? Bread of Affliction, and Water of Adversity, which Flag my Spirits? No Dear Jesus, but *Bread* and *Wine* to *Confirm*, and *Comfort* my Heart. Not a *Confessours Bread*, (*Teares*) nor a *Martyrs Cup* (*Blood*) but a Saviours Fare, (*Blessed Wine and Bread*) yea in them, (what both *Is*, and *Makes*, *Blessed*) The *Body*, and *Blood*

John 6.
48.53,54

1 Cor.
10.16.

of Bliss ! Dear Jesus, Thy Holy Body
and Blood ! *Meat and Drink*, that doth
both joy my heart, and save my soul ;
Bread of life, and *Well of life*. Of that,
O Lord, I eat in thy Bread, and drink
of this in Thy Cup, because Thee in
both, Who art *Lord and Bread* ; Well,
and Lord of Life ! Was the Passover a
Feast, and is Thy Supper none ? where
no *Sour herbs*, but Natural and Ce-
lestial *Sweets* are serv'd in at the Feast ?
If that be Thy Command, O Christ, I
am a *rebel* as much to my Good, as Thy
Law (a damn'd rebel) if I do not
This !

1 Pet. 2.
24.
Heb. 9.
12.28.

3. And a Wretch, if I do not all,
but bare Thee *Half* of that, I am not
Saved but by Thy Body, I shall be dam-
ned without Thy Blood ; I can want
neither Blood nor Body, for my *Sacri-*
fice, and shall I not have them Both,
in Thy *Sacrament* ? Didst thou *Offer*
Thy Blood for me on the *Cross* ? and
shall I not *Take* the *Pledg* from Thee, at
Thy Supper ? Dost Thou give me a *Title*
to Thy Blood, and shall any Keep me
out of my *Possession* ? Rob me of thy
Mercy, and my Right, of no less then
the *Price* of my *Redemption* ? Doeſt
Thou give me, the *Purchase* in Thy
Blood

Eph. 1.7.

Blood, and shall any deny me the Seal
in Thy Church? * Thine, O Christ! ^{+ Quo-}
how is that Church *Thine*, that dare be ^{modo ad}
guilty of so great a Rebellion and Rob- ^{Martyrit}
bery? To Violate at once, Thy *Will idoneos*
and *Seal*; to Steal at once Thy *Cup facimus si*
and *Scepter?* Against Thy *Testament non eos*
† and Will, Thy express Will and Or- ^{primis ad}
der, to do that, can there be a bolder, a ^{bibendum} in Eccle-
greater *Rebellion?* To Take the *Cup sia pocu'z*
from Thy People, and the *Scepter out Domini*
of Thy hand (to deprive their Souls of ^{jure com-}
Thy Blood, and Thy Self of Thine Au- ^{onis ad-}
thority) can there be a Viler *Robbery?* ^{mittimus?} Cypr.
And, to Confess the Fact, and Justifie ^{Ep. 59.}
what is done, (* O thou King of Hea- ^{* Expone-}
ven and the Church!) can any *Hand a- re enim*
against Thee be more *High*, or act more ^{justifica-}
Vile? What then shall I do, Dear ^{tiones}
Jesus, *When and Where*, I cannot do this? & now
where, though I beg, I cannot have *hoc idem*
Thy *Cup?* Shall I Take *Half or None?* ^{facere}
quod

fecit Dominus, quid aliud est quem sermones ejus abjecere,
& disciplinam Dominicam contemnere, nec terrena sed Spi-
ritualia fura & adulteria committere, Dum quis de Evan-
gelica veritate furatur Domini nostri facta & verba & cor-
rumpit atque adulterat praecepta divina. Cypr. Ep. 64.

Sine grandi Sacrilegio fieri non posse. -- Gelasius.

* Licit Christi. Hoc non obstante. Licit in Primitive
Ecclesia. Concil. Constant. Sub pena excommunicationis
Presbyteris prohibetur populo sub utraq; specie commununi-
care.

O Lord, That art not for Half a Service, Thou art not, for Half a Sacra-
 ment ! Thou that lookest at that as None, wilt thou accept this for Any ?
 And have not they just ground to fear that do but Half of this, that (when all is done) they have done Nothing ? Because by Thine Authority and Holy Institution, and the Practice of Primitive and Purest Church, it was not Ordained, nor Used, so to be done ? Dear Jesus ! Pitty the People that endure this Injurg, and either Seck not, or Finde not ease, from so great a Tyranny !

And Justifie Thou their cause, O Christ I who for their Saviour, and their Soules sake, do not give the right hand of Fellowship to those, who thus Rob Thee of Thy Worship I Separating from their Service, who Divide Thy Sacrament : Because they dare not Own what those Usurp, a Power to Alter what Thou dost Institute. Nor Seale what they Decree, an Act confest against Thy Ordinance : Nor Doe, what they Enjoyn, a Violation to Thy Holy Seal, and Sacrament ! How shall I Body with them, that keep Thy Blood from me ? How shall my Soule Unite with them

hem, who exhibite to me but *Half* a Saviour? Shall I not withdraw my self *whole* from them, that will not give me the Sacrament *Entire*, but *Half*? If they deny me Thy *Cup*, shall they have my *Communion*?

O Lord! How should I *Communicate* with them, that take (as my Understanding from Thy Service * , and * In an ^{known} Tongue: Thy Scripture from my * Eyes, so) Thy un- Cup from my Lips.

If that Thou Commandest upon my * Read- Obedience, Without Thy Curse, I can-^{ing} for-
not doe other. That is, not to doe bidden.
this!

4. *Do this.*] And see you doe it not? what language is this? Leave this half *undone*! Who dares thus Contradict Thee O Christ! Is he Thy *Vicar* or *Master*, that dare do thus? Is it the *Pillar* of *Truth*, which thus pulls down the *Pillar* of a *Sacrament*, (a *Pillar* of *Salvation*?) Takes off thy *Blood*, the *Cement* of that *Holy Pillar*? And so pulls (if not all, at least) *Half* down?

Shall I Satisfie my *Conscience* with *Wit*? And first *Devise*, then *Believe*; The *Blood* is given in the *Body*? But in the *Eucharist*, Thy *Blood* is given as ^{Per Comitan-} _{tiam.}

Mar. 26.
28. *Shed, not Kept ; Poured Out, not Con-*
tained In the Body ! And why then
should any have the Cup, since in the
Body is a Conveyance of the Blood ?
Did the Apostles onely take the Cup ?
Then Laicity must not eat the Bread ;
and so be cut out of the Sacrament of
Salvation, both Body and Blood ?
Didst Thou not foresee this, O Lord !
and therefore say of purpose, not *Eat*
ye all ; but *Drink ye all of this* (to
shew that none are to be excluded
from the *Cup* ?) By Thy Grace then I
will never do that ; As thou ap-
pointest, I will observe and doe
this.

Mit. 28.
26 27.
— Non E-
dice om-
nes, p.r.e-
vidente
Domino
quod de
calice,
&c. Bux.
Hist. Do-
min: .
Scene 13 *5. This*] Not thus ! It ties not to a
Circumstance, but the Substance of the
Command. Nor Place, nor Time, nor
Number (is confess'd;) for then onely
Twelve should Communicate in an
Upper Room, and at Night ; nor Ge-
sture, then, if Accidental too (though
evident what it was) the Church hath
power to Appoint it, and I may with
good Conscience Observe her Appoint-
ment : and though neither so, nor so,
yet do this,

In Remembrance.] I Blush Lord !
so see my self need Thy Memento for
this

this. Have I a Chest for the Trash of the World, and no room for Thee, my Heavenly Treasure ? Memory for what I lift, and none for what I should ? Thou hast so done thy marvellous Works, that they ought to be had in remembrance, O Lord ! And O thou, whose Name is Psal.111. Wonderful, and all Thy Works as Thy Isa.9.6. Name, and in this, above all Thy works, can I ever Forget Thee ?

2. Can I Forget my Self, so much ? That do not breath a minute on Earth, or out of Hell, without Thee ? If I forget Thee, O Jesus ! Let my tongue cleave Ps.137.6. to the Roof of my Mouth ! Let my right Hand forget her cunning ! Surely that Harp had never known the tune of Joy, nor Hand had ever to do with Harp, hadst not Thou put a World Cor.1.16 (all out) in Order again, and set all in Ep.5.19. Tune ?

3. And is that all, when I owe a Thousand lives unto Thee, to require not my Body, but my Mind, to say, Remember ? Not to suffer Death, and Dye for Thee, but to forbid Thy Memory to dye in me ! Will I wear a Deaths head in a Ring to preserve alive the memory of a Dead Friend ? And, O Thou Loving, and Blessed above all

Beloveds when Thy Passion is Engraven
by thy own Hand in an Holy Mystery,
for my minde to weare, shall not the
Ring be on my Finger ? shall not
my Heart keepe, and weare Thy
Ring ?

Joh.6.
32.
Hcb.9.4.

4. But is That all Deare Jesus ! Is
that all I am to do's to give Thee a
Memory ? Surely then it must be the
best of all. O thou Manna that camest
down from Heaven, a Golden Pot
must keep Thee : My Soule must have
most Pretious Memory for Thee ;
Quick, nor Dull; Humble, nor Bold;
Tender, not Hard; Active, noe Contem-
plative onely ; (that's Leaden, Brazen,
Iron, but Silver (at best) and Repro-
bate (at worst :)) The Memory which
Moves all good Affections to Thee and
Promoves all good Abilities for Thee,
that's the *Golden Pot* must keep Thee !
So Thou wouldest have this Memory,
because it will *Minde*, and *Doe* all
Duty ; *Admire*, and *Love* Thee ; *Obey*,
Endure, *Doe* and *Suffer* for Thee. It
will Establish *Faith*, Excite *Repent-
tance*, Enflame *Charity*, Maintain *Con-
stancy*

Hcb.1.3, O thou *Mirroure* of the Godhead,
4. *Beauty* of the World, *Excellent* above
Angels,

Angels, High above all; Lord of lords, King of kings! Those are Thy ^{1 Tim.6.} Dues! and Holy Memory, is a ¹⁵¹ Store-^{Eccl.12.1} house Full and Rich, to Pay all; therefore Thou sayest Remember me! I can-
not but Believe, Repent, and Love to the last, if Thou be in mind; If I ^{Deut.32.} fail Payment of any Duty to God or ^{18.} Man, it is because thou art Out of my Memory! But to Thy Memory, Dear Jesus! What is it I should do? O Lord, Thou wouldest have me do this,

5. In Remembrance of Thee.] Thy Passion; that, that, must be in my Memory; and Thee, I must Remember, ^{Cor. XI.} in that. Thy Sacrament then is an Obe-^{26.} lisk to the Eternal Memory of Thy Passion. A Pyramide of everlasting date, set up in the Church for a Solemn Memorial of Thy Death. And Lord! so oft as I neglect it, what do I but Pull down Thy Pyramide? And Bury Thee and Thy Merits (as the Jews did Thy Limbs) but in a worser grave (not in a garden) but desert (a grave of ob-
(livion).

2. And what Lord! Shall I Re-
member, of Thy Passion? What? But
that Thou, the Eternal Son of God,

want Made Man to Endure it : Moved by meer Love (Infinite Love) to Undergoe it : And I (wretched Creature) Sinful Son of Man, the Man that Caused it : who else had been for ever a Miserable and Damned Man ? And thus, did Infinite Wisdom, Mercy, and Power in God, wonderfully work the Salvation of Man ! This Ineffable Mysterie of Redemption, by the Miraculous passion of the Son of God, which Thou didst Suffer, Thou wouldst have me, Remember ! And Thy Sacrament is a Monument to last as long as Thy Church ; that whilst I have Life and Soul, I should Perpetuate and Preserve a Holy Memory of my Saviour.

3. And what a Wretch am I, that have need of such a Help to my Memory, and Spur to my Duty, as both a Commandment and a Sacrament for both ? It casts reproaches on me, O Christ ! that thou should give Thy Body for me, and I scarce give my Mind to Thee ? That I should have so great a Room in Thy Heart, and Thou so hardly get any in mine ? That Thou should be more ready to Bleed for me, then I to Think of Thee ? Dear Jesus !

That

That didst empty all thy Veins for me,
shall I not find a Vessel to Preserve Thy
Precious Blood ! Do I not Spill what
Thou didst shed, if I let it run out of
my Memory ? Yet art Thou put to it, to
find me both Blood and Mind ; And
when Thou hast done all that, out of
Remembrance of me (lest it should be
Forgotten) Ordainest a Sanction and
Sacrament ; and sayest, *Do this in Re-
membrance of me !*

4. But more Wretch I, if I do not
so do, and Remember ! For Lord !
If I do Thee Honour, dost thou not
do me Favour for it ? If I give Thee
glory, is it more my *Duty* than *Felicity*
to do it ! If Thy *Sacrament*, is it not
my *Emolument* ? Receive I not great
Honors in it ? Reap I not good *Be-
nefits* by it ? Conveys it not the Blood- *Concorde*
Royal of Heaven into me, and am I *rei, Con-*
not Kinsman, Brother of *GOD*, an *sanguinei,*
Heir and Prince of Heaven, by Virtue *Basil.*
of that Blood ? Is not the Godhead *Col. 2.9.*
Bodily in Christ ? And is not His Body *1 Cor. 10.*
Mystically in me ? And I near Akin *16.*
to God by the *Communion* of that
Body ? And can he want *Demeans*, *psal. 2.8.3.*
that is such a Prince ? Is not the Earth *Mar. 28.3.*
Thy *Gift*, and Heaven in thy *Power*, *18.*

Jesus.

Heb. 1.2. Jesus Thou Son and Heir of all? And
 Eph. 1.7. have I not Thy Spirit, Thy Flesh to
 2 Cor. 1. 22. Pledge for all? The Conveyance Seal-
 Rom. 8: 32. ed in Thy Blood, and Thy Merits Made
 2 Cor. 3. Over and Assured in Thy Body? O
 21, 22, 23. Lord! I am so much concern'd in Ho-
 nor and Estate, to do what Thou dost
 command, that if I do Consider my
 Self, I should do it to Thy Memory, in
 Remembrance of me, as well as Thee.

Mat. 26.

26. 5. But what Lord! Must I so do?
 Credi sa- Believe Thee Present in Thy Holy Sa-
 lubriter crament? Upon Thy Word, I do. But,
 potest, in- Determined in a Natural and Corpore-
 uestigari al way of Presence? for Thy Word, I
 salubriter non potest. do not. *So, Thou art in Heaven, and
 Lamb. wilt be to the great Day; Not on
 *Acts 3. Earth, So. This Remembrance teach-
 33. eth me, that, Absence. If so present,
 I should See Thee, not Remember
 Thee! Thou art Glorified in Heaven,
 Thou wast Crucified on earth! Its this, I
 remember.

Heb. 9. 2.

5, 6, 28. I Remember, but do not Offer
 Heb. 9. this. That thou didst once; I Com-
 24. memorate, not Reiterate often. The
 Ccl. 1. Propitiatory Sacrifice is Thine, the Eu-
 22. charistical Mine. That was on the
 1 Cor. 11. Cross, This, is in the Eucharist. This, I
 23. do, That I Remember. The Memory of

of that I Offer, the Tragedy I do not
 tell. What was in Sacrifice, is here in
 Sacrament. This is all that I do, and
 need to do, and can do, if all, in Remem-
 brance of Thee!

So then My Soul and Body, have
 both to do in this Business of Thine;
 But my Soul, more than my Body.
 My Soul is Chief Minister to wait upon
 Thee in this Mysterie; My Senses
 but handmaids to wait upon my Soul,
 Sight, Touch, Taste, Smell, all, to Bring
 Thee more to my mind, and Reach
 Thee better to my Memory.

Thy Bodily Presence makes a True
 Eucharist: Mine (if Mind be away) ^{1 Cor. 11.}
 to me but a Mock-Sacrament; To Thee ^{29.} _{1 Cor. iii.}
 but a Mock-service, and will Convey _{30, 31.}
 to me a Real Judgement, but a Mock-
 salvation. What I do, is to no end
 (without Form and void) if not with
 a Mind devoutly Bussed, as a Body
 Well-devoted, and all done in Remem-
 brance of Thee! Naturally, I may do
 something, and see Some Body, but Sa-
 cramentally, nothing, if I Discern not
 Thine!

7. Something then is to be Done, ^{1 Cor.}
 Before I do this. I must get an Holy ^{11. 28.}
 Appetite, before I Eat, and Drink,
 (which)

(which is by *Repentance*) And bring an Heavenly Mouth to the Meat, (which is my *Faith*). And much is to be done *After* this. I must Digest it so in Conscience as to get good *Spirit* by; and Gain such Strength by the Digestion, as to walk more holily, and grow Better, for it; Else, what do I, but Deform Thy Body, and Desile Thy Blood? That must Raise my Thoughts and Affections to the Memory, This keep them up. As I must do this in Remembrance of Thee, I must do that in Remembrance of this; and what is done, not forget I have been doing; and put Thee after, Out of my Remembrance!

Jesus! Make me Do what I should! Not Neglect it, lest I neglect at once my Saviour and Soul! Not do it as an Act of *Compliance* with Time; or as a Due, more to *Custom* then Conscience (which is as ill). Nor in a rude, unhallowed, unprepared, irreverent, bold *Carriage* and *Confidence* (which is worse then a neglect.)

Jesus! Give me grace, so to do! So to Remember Thee on Thy *cross*, Luke 23, that Thou mayest not forget me in Thy Kingdom! So to Remember Thee,

at Thy Table, that Thou mayest Re. Luke 23.
member me on Thy Throne. Where 30. & 22.
Commemoration shal be turn'd into Visi. 30.
on : where I shall have not Sacrament- 1 Cor.
al; but Beatifical Communion ; Where
I shall not wear Thy Ring, but see Thy
Face ; Not Remember Thee, but Be-
hold Thee ; Not in Faith, but clear and
full Frnition ! Even so be it, O Lord !
Feed me to it, in Faith and Love ; and
Seal it to me in Spirit and Conscience !
Lord ! Thus have me, and let me have
Thee, for ever, in Remembrance !
Amen ! Amen !

Directions about the Holy Com- munion.

I. How to prepare for it:

1. Touching Prayers Preparatory to it.

 N Wednesday before, Read
the Penitential Service.

On Friday, the Service on
the Passion.

On Saturday, the Service Prepara-
tory to the Holy Communion.

On Sunday, some of the Scripture-
Lessons, with the Prayers Proper for it,
and the Meditation upon it.

2. Touching:

2. Touching Self-Examination, necessary Before we Communicate.

2 Cor. 11. 28.

You must Examine your self touching your Faith and Life.

1. Your Faith is Right; if you Believe concerning God and His Church, according to the Rule of it, Comprized summarily in the Apostles Creed, Received by all Christians.

**2 Tim. 1.
13.**

2. Your Life is Right, if it agree with the Rule of it, the Law of God, Comprehended in the Ten Commandments. For finding of which;

**Juxta or.
diem
Decalogi
institutum
Mel. 1.
com. de
penit. v.
Particul.**

**apud ip-
sum:
Rom. 7. 7
Ps. 119. 15
Lam. 3.
40.**

1. You are to Consider apart every Commandment, and the Contents of it ; what Duties it Requires, what Sins it Forbids ; and then ask your Conscience, how you have discharged your self therein.

2. Where you find upon Just Enquiry, that you have led your life according to Gods Law, in Piety to God, or Charity to Man, Thank God for His Grace ; where you find that you have fail'd, Ask God for His Pardon.

3. And because none but Penitents can ask, and have Gods Pardon ; and Contrition is the Root, and Confession the Branch,

Branch, Amendment of Life the Fruit, of Repentance, and Satisfaction the Perfection of that fruit, and Evidence of that Amendment. Look therefore carefully to all ; and first,

I. Touching Contrition.

IT is the Bleeding of a Soul, touch'd with Remorse for Sin: And (if of the Bodies) much more care must be had of the Souls Blood ; That it Bleed, Wisely. For doing ill, not well, (That were to let out good Blood, and keep in ill.)

2. Kindly. Even for doing Ill, as an Offence to God chiefly. Not so much for the Dread of Damnation, as the Displeasure of his Goodness.

3. Rightly. For the Sin which hath done more Displeasure to God, and is chief in me, most. That's to strike the right Vein.

4. Freely. The Heart must bleed for all, and that above all. Water must not be wrung out of the Eye, like Fire out of a flint; but (if nature stop not the course) flow as from a full Fountain, Naturally and Plentifully out. Yet,

5. Temperately too. Not bleeding to the Death of Despair, but so, as to-

Jer. 18.8. to keep in Heart, a Life of Hope for Mercy and Help. (The sorrow being to drown Sin, and not the Heart.)

Jer. 19. 1, To that end, God hath given the **La. 2.18.** Soul, as the Eyes for *Senses*, to let out the Waters of Grief, when they swell about the Heart, and are ready to overwhelm it; So a *Floodgate* in the Mouth to void them, and prevent an inundation of Heaviness.

And as tears spend grief by the Eye, Confession puts it out at the Mouth. Of which is the next Enquiry.

Pl. 51.13.

Il. 43.25.

Pro. 28.

13.

Joh. 1.8.

Lev. 5.5.

Joh. 20.

23.

2 Cor. 1.

10.

*** Vice**

Dei qui

thesaurum

in os po-

suit boni.

num.

Luth.

1 Sam. 7.6

2. Touching Confession.

GOD being the Majestic whom Sin offends, of Him Pardon, is to be sought; and Confession, the way to find it, without which we seem either to need no Pardon, or not to seek it. And God being pleased two ways, to give Pardon *Immediately*, by a Power impartial, in, and of Himself; and *Mediatorily* by the Ministry of Man, Delegated * by Him to Seal Pardons in His Name, and the Souls Peace; Hence Man also hath two wayes to make Confession, or speak his Guilt to God: One is, to Pour out the Soul into

into Gods Bosom, by having an Immediate Recourse for mercy to God Himself; the Other is, into Gods Ear, Betaking our selves for Ghostly good and comfort, to some Man of God. ^{...Fiat,} _{pastori,} And as in some cases, there is great *vel potius* Need; so for sundry Causes, there may *Duo genit.* be much Profit of this. _{ram, per}

I. In a *Storm* of Conscience, its not safe to be without a Spiritual Pilot; ^{Prov 3:5.} 1 John 1. left, for want of better Direction and help, the Soul be Swallowed up in her own *Deeps*, or Sunk, under some *Gust* of temptations, as God knows many daily * are. ^{Zach 13:3.} Job 39. ^{23, 24.} ^{37, 38.} ^{Isa. 50.4.} ^{James 5.} ^{15, 16.}

2. Or, if the Mind *Flitteth*, and cannot rest satisfied in her Spiritual Estate, its dangerous not to seek a ^{Damna-}
Guide of God to lead us out of those ^{beris taci-}
Ghostly Straights and troubles; *Some ^{tus, qui}
Divine *Connellor* to Examine our E- ^{posses libe-}
state; and (if cause be) Seal from ^{rari con-}
God our Evidence for Heaven, by gi- ^{sessus,}
ving his Pardon to that, which threatens ^{* Aug.}
Hell. ^{Siquis} ^{hujusmodi} ^{consolati-} ^{onis, qy} ^{Majoris}

For the Devil wil be sure to set on the

pium & doctum conveniat & suum in ejus finum exoneret, peratque Absolutionem & Consolationem, rem utilissimam fecerit, Zanch. in 1. John 1. Job 33.23.

Som

I Cor. 2.11. Soul which he finds in a strait and doubt, and may devour it, if it have none but its own relief. As God knows he daily * does.

* *Tanquam portum &c.* 3. And every man being Favourable *Refugium* for Absolution, (a) if his own Judge; *illie quod* and no man able (without his Relation *Diabolus*, *Gre.*) to know and help the Mala Luth. in dies of another's heart (b) Pulpit Ge- Gen. 32. nerals not coming home often to * *No fin-* the Particulars of many Souls (c) *gas tibi* nor of power (ordinarily) to make *peculia-* rem. *Con-* Entries and Discoveries of hearts so, fessionem as, when the Doors are set open of Luth. in purpose; Hence, great Profits may Gen. 32. come upon pious Confessions (even out *Nemo sibi dicat, oc.* of those cases.) My disease be better culte ago Remedied because more Known. (d) My peniten- State more Assured, because better Exa- tiam, a- mined. My way (e) better Directed, be- pud Deum ago, ergo cause errors more Discerned. My Piety sine causa

dicitum est, Quorum peccata, &c. Aug. (a) *Quisque sibi be- nevolus iudex est.* Basil. (b) *Prov. 14.10. 2 Sam. 13.14.15.* **2 Cor. 2.11.** (c) *Melius in privatâ confessione, ubi morbos aperit, quam in publicâ concione ubi quâ re cuique privatum operi sit, pastor ignorat.* Zanc. in *1 John. 1.* Bishop Ard. S. in *1 John 16.7. p. 636.* *Consolationem accipiunt, quam in publicâ concione, non possunt apprehendere.* Luth. in Gen. 32. (d) *Quod ignorat medicina non curat.* Her. (e) *Ob predica- tiones multas non eruditior, quam cuique credendum agendum,* &c. *Hac inquisitio docet, commodissime sic fit.* Luth.

more

more Advanced, because my Soul better Studied. My Repentance more Perfected, because my self more humbled.

(f) My Sins more Abhorred, because I
more confounded (g) My spiritual wants (g) Ma-
better Relieved, because more particu- gis coram
larly known and recommended. And ^{9.7.} Ipsò &
God knows, what Losses many suffer ^{pastore} quam Deo
for want of this. ^{solo. zanc.}

4. Yea, and Harms tdo (as well as in 1 John
losses) Voidable by a Seasonable use of James 5.
such Spiritual * Counsels and Parlies; * Collo-
since many Acts pass for innocent quium
and good, or not greatly bad, which privatum.
are truly and very ill, * and would Melan.
so appear if Cited and Questioned. * In pro-
before a Judgement well exercised priâ causâ
in Causes and Cases of Conscience. quisque
So they lose the Advantages of excê-
Keeping themselves good and clear. tur, ut se-
before God of such things as pollu- p. numero
lute them, and provoke Him (because quod ma-
they know neither) And run into luum est,
Hazards never to Amend them, because benefactū
they are not considered as Amiss, judicet,
or very Little (if any thing.) By which velsalem,
means (without a Miraculous mercy Zanch.
of God) they Live in them without extenuer.
at scelerum agnitionem & sui, à pastore non sic si solus, &c.
Idem.

Regret

Facit ergo Regret, and Die in them without Re-
memisci lap- pentance. Flattered into a better Be-
sus & g- lief of themselves, and their state to
morbos, God, then either their Life can give
& gra- good Evidence, or true Judgement, good
dus pecca- return.

Warrant for.

Meli.c.

Erudit & And, God knows how many
doceat nos Consciences (without Check) swal-
defectus low down as *harmless* Acts, grie-
nostros. v.Luth.Svous Guilts (which at last swallow
Luth. their Soules up) by not bringing
 their wayes to the test and tryal,
de Euch. rons; which would discover them *dange-*
at once, both Abhorred and Amend-
 ed.

Constan-
ter reti-
nemus.

Con.Sax.

Diligen-
ter reti-
nemus.

Conf.

Ausb.

*a Veris**& am-**plissimis.*

Conf.

Ausb.

b Conf.

Sax.

5. To these good *Ends* and *Purposes*,
Private Confession is retained in the
 Reformed Churches, and the Mode-
 rate and Sober *Use* as much Commend-
 ed, as the tyrannous and Superstition-
 ous *Abuse* is condemned in the *Ro-*
man; With true and large *a* Praises. For
 weighty *b* causes. As an Appointment
 of God *c*. And Means of Remissi-
 on *d*. Most comfortable *e*. Profitable *f*. Necessary *g*. Desireable *h*. For
 Spiritual Ease, Advice, better Assurance
 and Intelligence betwixt God and the
 Soul, Greater Remonstrance and Assi-
 stance

stance against Sin, and the consciences more Light, Purity and Peace: Of which their Churches and Doctors are sufficient Witnesses.

c Rem à Deo institutam ut salutariter ipsis inserviat. Conf. Boh.

Non pugnet cum verbo Dei, immo conformis est. Zanch. in 1 John 1.

Officij sui esse meminerit, non negligendum quid à Domino offertur remedium, ut ad se sublevandum, privatà confessione apud pastorem suum utatur. Calv. Instit. l. 3.c.4. n. 12. & n. 13. Ut fiant se pastori oves, quoties Sacram Cenam participare volunt, adeo non reclamo, ut maximè velim hoc ubique observari. Idem.

Examina publica vel privata Communiantium minimè improbamus, immo requirimus, ab his vero tyranis & superstitione. Pare. in 1 Cor. II.

d Per Protestationem clavium, Evangelii Dispensatio fit non solum omnibus in communione, sed singulis. Conf. Ausp:

Medium remissionis (Externam, Privatum) Privata Confessio est, in qua dicitur, Remittuntur tibi, &c. Zanch. in 1 Joh. 1.

e Cum fiducia Remissione frui se credant, secundum verbum, Cui remiseritis, &c. Conf. Boh.

Non aliter quam si à Christo ipso perciperet cum hic illis, has tradiderit, neque ullo modo dubitet per ministerium hoc clavium virtute & potestate Christi, peccata sua ei remitti juxta id, Cui peccata, &c. Conf. Boh.

Val.

Valde plena consolatione est ista confessio,
Luth. de Euch.

f Res utilissima. Zanch. 2 John 1:
Sunt & alia utilitates multæ. Mel. l. de
penit.

g Sentio vehementer necessarium. Hem. in
1 Cor. 11. Multos & præclaras res in se
complectitur. Luth. S. Euch. Est enim
opus valde præclarum & pretiosum, quod
non nisi a verò Christiano fieri potest.
Luth. ib.

h Hanc tam piam & utilem causam spe-
ro valitutram apud multos, ut morem petende
absolutionis & magis ament, & libentius re-
tinere studeant. Mcl l.c.

1. Eccl. Engl. Exhort 2. ad Euch. In
 visit agroti. Can 1.13 ; Dr. J. White, p. 112.
 Dr. F. White, p. 188. Ag. Fisher.

2. Eccl. Lutheranorum, v. Conf. Ausb.
 &c. Et quæ Calvinum sequitur. v. Ipsum &
 Alios (ut supra.)

1. De Romana Ecclesiæ Corruptelis in
 Confessione audi conquerentem Cassandrum in
 Consult: (de Confessione) p. 108. Salutaris
 hæc confidendi medicina ab imperitis & im-
 portunis medicis multis inutilibus tradicition-
 eulis infesta & contaminata fuit, quibus Con-
 scientiæ quas extricare & levare debebant, la-
 queos injecérunt, & tanquam tormentis qui-
 busdam exearnificarunt. —

2. De Engl. Eccl. Circa hæc Judicio.
 Vide Causab. Epist. ad Front p. 129. Cujus
 rigidam quidem necessitatem qua auct vos
 obtinet Ecclesia Anglicana molliendam si-
 bi certo consilio putavit, rem quidem ipsam
 neque sustulit ullâ unquam lege, neque damnâ-
 vit. Ib.

6. But whether *in* or *out* of these cases, if I have any, Be sure my Pilot have Skill; my Guide Goodness, my Judge Ability, my Physician Experience. I will not put my Body into the hands of an Empirike; my State to an Ignorant at Law; the Key of my Houle to a Varlets, or Ideots hands. Take heed then to whose Conduct, and Judgement, and Counsel, and Trust, I commit the Key of Heaven, and my Heart.

2. Be my Confession made to the Supreme Judge, or his Delegate (God ^{is confite-}
or His Deputy, To Him, or Before ^{antur Deo}
Him:) it must be, ^{Conf.} ^{Boh. sic}

1. *Humble*: As the *Publicans*. Be- ^{Ios. 7.19.} cause I stand as a prisoner before the Judge of Heaven, and am Suppliant for ^{Luk. 18.} ^{13.} his Mercy.

2 *Hearty*: As the *Apostles*. Because ^{x Tim. 1.} at Gods Bar, The Knower, and Tryer ^{13.} of the Heart.

3. *Particular*. As the Kings. Of what ^{Pf. 51.14.} doth, or shou'd most disquiet the Con- <sup>Ene-
science</sup> ^{rationem} ^{qua gravis;}

peccata diligenter expenduntur, & tanquam Spiritualia vul-
nera Spirituali Medico revelantur, retinenda esse dubium
non est, & Protestantes non aspernantur bujusmodi conve-
rationem, Cassand. Consult. p.108.

Q

Such

Directions above the

Such are Commonly Sins of a more grievous Nature either for their,

1. *Matter*, As sins of a great Kind, which greatly wound and waste the Conscience; a *As Perjury, Murder,*
Adultery, Blasphemy, &c.

2. *Manner*, As sins against *Vomit*
Ezek. 6. and b Promises, and c Mercies, or a-
gainst Knowledge and Conscience;
c Hos. 7. especially since we last received the
Holy Communion.

d *Jam. 4.*

3. *Touching Conversion or Amend-*
ment of Life.

Acts 26.

I. **T**his is the *End and Complement*
of Repentance, without which
its vain and fruitless to Confess (as
Jer. 35. touching our Souls health.) As to
Bleed is in vain, if we presently fall to
distemper our Blood again; and to
Vomit ill humors out of the Stomack,
** Quasi esca in digestam.* if we avoid not those things which will
fill it up again: So at present to be
Sick of Sin, and Bleed the Heart in
*Contrition; and to Void it up in *Con-*
fession, if we Amend not our Lives,
but return to our old Vomit again.
** 2 Pet. 2.22. That were but to Abuse Gods Ordin-*
ances, and to make our Confession,
and

and the Holy Sacrament it self our Sin, if they serve only to encourage and strengthen our Souls in Sin, and not (as God Institutes them) to Arm and Enable us against it.

2. And if the Amendment be not *Thorough* a, Even this is but as *Withered* ^aJer. 7. 5. Fruite, and to no End, if it be not,

1. *Upright*. As well *Within* as *Without*, ^bEzek. 36. 25, 26 and reach not as well to the ^cHeart, ^bJoel 2. 12 as ^cLife. ^cRom. 6.

2. *Absolute*: Without exempting any ^dsin, or *Lust* whatsoever, whether in Life or Heart (else indeed, it is not ^eUpright.) ^f1 King. 9. ^gHeb. 13. 18. ^hPsal. 139.

This makes a *Pure* Heart, and *Quiet* Breast (Integrity of Life.) ^fWhich Ensures our Repentance, ^e1 Tim 1. 5, 9. ^gSeals our ^hPardon, and ⁱConciliates, ^fJer. 3. and makes us approach Gods Holy Presence and Table with ^jConfidence. ^gMat. 3. Which is not to be done without full ^kIsa. 38. 3. Purpose, and some Measure of this ^lIsa. 32. Integrity.

4. *Touching Satisfaction*: How it is Required to Repentance, & the holy Communion. ^lJob 22. 6. ^m1 John 4. 8.

Satisfaction, though a *Doctrine* abused by some, must not be a Practise ⁿJana. 4. 8. Q. 2 slighted

slighted by any; but Directed and Used aright as a Proper Requisite to the Holy Communion, Part of Repentance, and Proof of Conversion (without which all of it is but blasted fruit.) Without an Amends for all wrongs, both to God and Man, there can be no Amendment. We must make both.

1. All Sin being a Wound to Gods Glory, with a Weakning of his Authority, by the Breach of his Law, is great Injury to God. Which, because we cannot repair as we should (for Finite Powers, cannot satisfie for Infinite Provocations) We must as we can, by Holy Zeal and Faith, discharge, to our best and utmost Abilities.

1. Zeal for this end makes two Fires; one burns upwards out of Love to Gods Honor, which takes fuel from former Sin, to grow Hotter and flame higher to His future Service. And In, and With,

Mat. 26. 69. what he did offend, to serve Him, most

Eccle. H. So S. Peters Heart which shrank from

2 Tim. 1. 13. Christ for a Word, doth not after flinch

Tuba E. vangelii for a Cross. And S. Pauls mouth which

did at first Desie and Blaspheme Christ

and his Cross in Judea, doth atlast preach

dicitur a and Trumpet out his Truth to the end

Dionysio. of all the Earth.

3. The

2. The other of Revenge burns inward upon our selves, So * *Marcellinus* * A Bishop for Sacrifice to Idols for fear, with weeping in his loath, comes before a Council and vails his fall on his knees, ^{shop of Rome.} ^{tia est} to be Censured, and after ^{Penitentia} ^{Corrosoriū} *Martyred*; Healing the wound he um sal. gave to Religion, by a kindly *Plaister* Cypr. made and Tempered with his Tears, and Blood.

S. Hierom's Paula would not be persuaded from weeping (at least) to preserue her eyes to read the Holy Scriptures: Saying it was a just punishment ^{ret Evan-} ^{parceret oculis, &} of her former Paints, to foul her face ^{gelica, le-} ^{conserua-} with Tears. And our Martyr who sub- ^{tioni,} scribed once to Popish Articles against ^{ariebat Turpanda} Conscience, to lave himself from the fa- ^{est facies} got, would not for the fire, after for- ^{quam con-} sake Gods Truth; and as a satisfaction ^{tra Dei,} to God and the world for that fault and blot, burnt the hand which held the pen, ^{praecepsrum} before his body in the fire. ^{purpuriss. & carussa} ^{& stibio,}

2. But, because we neither do nor can fully satisfie Divine Justice for offences done to Infinite Majestie in a Crammet. due proportion of punishment, who are but finite; (And therefore the Damned pay out in Time (To Eternity) what they are not able at once)

Satisfaction necessary

Hab. 7.
22.

*See Liturgy for Communion.

Rom. 3.
25. and
3.18.

Eph. 1.7.
1 John 2.
2.39.2.

and without a Suretiship Tended and Accepted for better satisfaction, all had been Damned : We must therefore offer to God the Suffering of his Son as a Surety for our Debt, who being Infinite in his Godhead, which with our Mankindness makes thus but one * Christ, By his one Oblation of himself once offered, made a full, perfect and sufficient Sacrifice, oblation and satisfaction for the Sins of the whole World. In whom by our faith, we offer and give to God a good and sufficient satisfaction through His Grace. And without either any present Losses out of the Church Treasury, or after Payment, payments in Fine, are discharged by what we offer to God by the value and virtue of his Blood.

2. But to map we must do more, giving him for all wrong, all possible and proportional Reparations. The Conscience wounded by our Scandal, we must heal by better Example. The mind Erring and going wrong by our Advice and Authority, we must set right by our contrary Counsel, and Countermand. The Credit, Bleeding and Back-bitten by our Teeth, we must lick and make whole with our Tongue: the Body maimed by our Hands, must be cured at our costs;

soft, and the livelihood lost by that lack
of strength, supplied by our Means.

And because these Repairs may be
out of our power (it being easier to per-
vert and hurt Conscience, or Soul, or Re-
putation, or Body, than to help and heal
them;) therefore we must beware the
more of doing injury, because not sure
of giving remedy.

For injuries in Goods or Estate, what
the Common Law of man takes not, Cog-
nizance of, the Law Christian must make
provision for. By restoring what is Got, *Ezek.
or Kept against that Right. Without
which Restitution there can be no True
Repentance, or Faith. 2. Nor will the
Holy Communion.

For Repentance (if Real) is of all Ep. 4 18.
Sin. *And this Stealing is one, and not 1 Cor. 6.
the least of all. Which to Confess and
Bewail is not enough; if we do not Am-
mend, and that we cannot if we Continue
the Trespass. 3. And no Pardon.

2. And no Faith of Pardon, if no
Repentance. There being no Ground for
Remission, without the Fruit of Restitu-
tion, for which S. Austin is peremptory,
*and Gods word gives leave to be bold.
Zacharia therefore his proof of Repen-
tance, is offer of Restitution. That made

Q. 4. him

1. Corp. not
missed
etate but
number
gut

Cogni-
zance

Eze. 18.
Lev. 19.

13.

1 Cor. 6.

10.

Ep. 4 18.

1 Cor. 6.

Eze. 18.

33. 45.

Act. 3. 19.

* Non di-
mittatur
peccatum
nisi resti-
tutetur ob-
latum.

Aug.

Eze. 18.
Luke

19. 8.

Dimidiu him Reserve half his goods, not simply
retineo,
non quod to have them, saith S. Austin, but to
babeam,
sed unde have wherewith to give Restitution.

ceddam. Aug.
Aug. Nor can He Communicate aright, that
 does and continues the wrong. For be-
 sides the want of those Two General
 Requisites of Actual Repentance, and
 good Assurance of Faith (without which
 I come to that Heavenly Meat without
 Mouth and Stomach.) I am hereby De-
 a Co. i. 3. fference of Particular Requisites for it,
 5. and Disabled a to the Acts in it.

b Rom. 13. 10. 1. Charity (which Seeks not her Own,
c Thes. 4. 6. keeps not Another's.) Thinks no ill,
d Luke. much less does any b To our Neighbor it
 13. 41. does not ill, and therefore wrongs not
e Eph. 4. his c Estate, Charity given to the needy,
 28. but not what it takes from another:
f 1 Cor. 6. 1. 8. That may be by Allowance, his charity,
 Eph. 5. 1. but is my Robbery. f Which God abhors
g Hcb. 13. as for a Burnt, for a Peace-offering. Such
 36. a one, Alms is. g But God will not Ac-
h Deut. cept the Large s of a Thief, that forbids
 23. 18. the Price of a whore b in his Congrega-
i Psal. 50. 18. tion. He that will not have us Consent
14. 1. 23. to Theft, i will not Himself Countenance
Psal. 50. 22. it. To Receive stolen goods, is to be
 Accessory, which we should abhor to put
 on God, as an affront to His Justice.
 He will not allow us, if we do it.

2. Piety.

2. Piety bewares all Prophaneness, especially amongst Saints, and above all, at the Holy Sacrament. God that will not suffer him who Steals to Stand, will not have him Kneel before Him. To Bring a Thief into the Assembly of the ^{Jer. 7.9.} ^{1 Cor. 11.} Saints, is a Prophanation. A fearful one ^{12.27.} at the Holy Communion. To Come Mit. 27. with a Wherish heart, is to make the ^{1 Cor.} Members of Christ, the Members of a ^{6.15.} Harlot. To come with a Thievish Hand, to put to the Arm of Christ, the Hand of a Robber.

3. Obedience to God there cannot be: But so by a voluntary breaking the Bond of the Law in One Commandment, Jam. 2.10. Rebellion is made against all. For he that said, Kill not; said, Steal not. Nor must ^{20.} Steal not. I more wrong anothers Livelihood then ^{Luk. 18.} Mark 10. Life by Gods Law. And the truth ^{19.15.} is, Augrice the Root of this ill, is the ^{Not Do-} Root of all. And it is rather by Acci- ^{fraud.} dents, then Conscience, if it keep innocence ^{1 Tim.} 6.10. with any. It being habitually indifferent for every one.

And He hath neither Heart for the Holy Sacrament, nor Hand, nor Foot, that wants these three (Charity, Piety, and Obedience) by which the Soul breathes, apprehends and moves to

and with God, in this Blessed Business.

Mat. 5. 24. So that as Christ says of Reconciliation, we may say of Restitution, Go first be reconciled to thy brother, and then come and offer thy Gift. Till that's restored, it's none of Thine. Till then, thou must not offer it. Till that be gone, thou canst not be reconciled. Wrongs breed ill blood, Restitution Signs and Seals a Reconciliation. Nay, Leave not thy gift at the Altar, but Take it away. Gods House harbours no stolen goods, much less His Altar. And what a wo is this to Thee, that thou art Excommunicate both to Gods Church and Table, to be restored to neither, till what is another's, be restored by Thee. For Barr'd out of Church, and out of Heavens: Indeed by Name, Thou art: No Theeves are there, S. Paul bars them out.

Cor. 6. 19. Well then, thou hadst need to do on Earth. Nay, but this is not the way for Thee, or Thine to do, well. It will bring Thy House into a Consumption. **Zacharies Curse** which he law upon the face of the Earth: Against those that Steal as well as Swear, the Roll runs.

Zac. 5.3. 4. If thou didst defraud them, thou must restore. Pay with Confession and Tears, if not otherwise able; but if thou can't, thou

Jub. 20.

I 9, 18.

Lev. 6.4.

thou must Restore, to the Right man,
His Right. To the Heirs Natural, Com-
mon, or Christian, Christs Heirs: The
Poor, if Thou cannot to the injured; that
is, it Escheats to God, the great Lord, if,
an heir want to man; and in this case
by His order, it was to be paid into the Num 5 8
Priest (His Hand) For the Uses of God, Mat 25.
and His poor, who are Authorized to 40.
be His common Receivers. Circum-
stances of particular Cases require a ve-
lum rather then a Chapter, and the
Counsel of a Judge at Christian Law, to
whom I further refer thee. Beseeching
thee, whosoever readest this, and hast
guilt of this injury of an ill got estate,
upon Thee, to have the Conscience of
Restitution, without which thou canst
neither be a Happy man in Heaven, nor
Holy One in the Church, nor Prosperous
man on Earth. If thou dost think other,
or hope better, thou must have evidence
which will carry it against Gods Law,
and when judgement shall be given ac-
cording to it, wilt find, Thou hadst no
Assurance but either of a Deluded, or
Blinded, or a danbed & scared conscience.

II. How to Demean our selves at the Holy Communion.

With all humble and entire devotion
of Body and Soul.

1. The

Eccl. 5. 2. 1. The Body cannot be too *Rov-*
Mic. 6. 6 *rent*, because the Mysteries are so *High*,
Exo. 3. 5 and *Holy*, in which we draw so *Near*
Sam. 4. 8. to God.
Psal. 133.

7. 2. The *Soul* cannot be too *Devout*:
 Whose Faculties are all to be Improved
 to the best and uttermost, to Discharge
 her *Duty* aright in this Great and Holy
 Service. Therefore,

Paraphræte interris confitentes Chryl. 1. The *Mind* must be *Elevated*
 to *Heavenly Thonghes* and *Contem-*
 plations. Of the *Mystery* of *Mans*
Redemption. By *Gods Miraculous*
Incarnation. In a most *Bitter*, and
Bloody Passion. Out of the Bot-
 tomless Deep of *Love* and *Good-*
 ness. Whereof we are to Receive
 His *Precious Pledges* and *Tokens*.
Mar. 5. 25. All this, of, and with, and in,
1 Cor. 11. Our Dying Lord, and Dear Re-
 deemer, we are to have, in A-
Vide quomodo quis Christi immo- dual *Minde*, and *Memory*. And
bis qui Christi Him in all, to Admire, and Adore.
 And,

2. The *Heart* is to be *Ravished*
morante with such Infinite *Mercy* in God
passionem to *Sinful*, miserable *Man*. To
interfa-

cra off. cis quasi per quosdam canales de interioribus fontibus
orientar. torrentes, q[ui] super omnes delicias lacrimis nectaris
anima. delebetur. Cyp. de. C.D. P[ro]p. 116. 11, 12.

contrivit

contrive, and Give so Glorious a Redeemer, and Redemption, to save his Soul. And now, To present him with such Gracious Seals of his Love, and Admit him into so Near and Holy Communion. And for this, to be Dissolved in love to God and Christ; and to Man, for His sake: With resolute Vows of Life and Death to His Service. That we will Give, For ^{Psal. 51.6} ^{11,12.} give, Do, Suffer, any thing, for Him. And from that to be filled with Holy Raptures and Joys; and Hopes * in * ^{Inde se-} so great a Goodness of so Good a ^{quicunq;} ^{moris ih-} God, Who, having done This, will ^{bitus d.} deny me nothing. And (maugre the ^{ebrietate.} Rage and Malice of Hell) will not ^{Hac non} see my Soul lost, for whom all this is ^{accendit} done: ^{sed extin-} ^{guit pec-} ^{catum.}

*Cum spiravit oblitio cuncta carnis ludibria, mira sunt qua-
sentis, mira que vider, inaudita que loquitur. Cypr. Rom.
8.32. Rom. 5.9,10.*

And for those who need any Meditations, such Meditations will now be perused well, as they have found to Move most, to Give more Heavenly light to their Thoughts, and the Holy Fire to their Affections. P.

This.

Lev. 6. This Fire (like that of the Sanctuary) must not go out of the Heart, and Vanish like passions moved at a Play (unless we will play away our Souls) we must then see,

III How we are to Order our selves After the Holy Communion.

1 Cor. **A**s our Care was Before how to
14.27. Communicate, it be must now, How
Eph. 4.1. to Walk Worthily. As those who are
Heb. 2. Honoured by Christ above Angels, and
16. therefore should be (at least) Saints.
Cherubim. Made now One with * Christ, and so
ni Chrys. henceforth to live Two, from the Flesh,
ut Cibri- the World, and the Devil. His Holy
stum ge- Body is in us, His Holy Spirit must not
rain be from us. Else we sin grievously a-
pestore, gainst His Blood and Body.

Cyp. What Nebuchadnezzar was in
1 Cor. Dream, we make His Body indeed, a
10.16,17. Monster; because we of it, are such
Eph. 4.4. mongrel Limbs. And as Belshazzar
Dan. 2. did at his Profane Banquet, we do by
32. the Holy Supper, Turn the Cup of
1 Cor. Blessing into Blasphemy, Carousing (as
11.27. it were) Healths to our Idol-Justs in His
Dan. 5.4. Hallowed (both Wine and Blood.)

So,

J. We

1. We play *Judas* with Christ. Eat Joh. 13, His *Bread*, and lift up the *Heel* against ^{18, 26.} Him. Take the *Sop*, and betray our Interests in Him.

2. We play *Gadaren* with Him (and Mar. 5; worse.) We do not *Pray*; but *Cast* Him ^{17.} out of our *Coasts*; and, after we have received Him, in,

3. We play *Strumpet* with Him. Our ^{1 Cor. 6.} Members (which are His) are made the ^{15.} Worlds (which is an Harlots.) ^{1 Cor. 4-4.} ^{10. 22.}

4. And so we play *fools* with our own souls. On which We draw heavy ^{Mat. 22:} Wrath for our vile provocations, if not a plague and stroke from Heaven on our Bodies, for doing such injuries to our Saviour. ^{11.} ^{1 Cor. 11:} ^{29, & 30.}

... and nothing find more about
the Communion. Who has written
the best, and best known? I am bound
amongst them, without doubt, to say that
Dr. *John Wesley* has written the best.
Believable Directions about the Communion,
now and *Holy Communion*, will be found to

be the best, and best known. Dr. *John Wesley*,
in his *Believable Directions about the Communion*,
gives the best directions for the Communion,
and the best directions for the Communion.

A Service fit for Sad Times (for
Wednesday or Friday.)

Morning Prayer.

Psalms 71, 73, 74, or,
124, 145, 120, 129

Lessons.

Nebuch. 9, or Dan. 9,
or, 2 Chron. 36,
Jer. 14, or Luke 61.

Evening Prayer.

Psal. 64, 77, 78, or 70,
83, 93, or, 137,
140, 141.

Lessons.

2 Chron. 33, or 20,
or Ezr. 9, Eccl. 10, or,
Jude Ep.

I. Collect, Confessing, and Decrying Indecencies.

O Lord! Thou hast given us to see
Bitter and Bloody Times: Barbarous outrages are done, and endued daily. Our Houses and Friends are full: Even Thy Temples are not free. Dear God! These be the Dues of our Sins; Thou art Just, but we are Wicked!

Against the great Means of Thy Grace, and Mercies of Thy Goodness, for many, and many years vouchsafed to us, and our Fathers before us; We are notwithstanding, full of Hypocrisie, full of Prophaneness,

Prophaneness, full of Lewdness; most Ingratefully, and therefore most Abominably Wicked. And I, even I, have contributed a great measure of my sins to fill up those Woes!

But, O God! That art Merciful, as Thou art Just (that delightest not so much to appear Just, as Merciful:) Pardon those Sins of ours, that Cause these Woes! Pardon those Sins of mine, which concur to that Cause!

And, with the Pardon of our Sins, grant us a release of our punishments! Let civil Broils and Bloodsheds cease; True Piety and Peace flourish again amongst us? Thou that out of ~~evil~~ canst work Good, and out of confusion didst set up the Order of the World, out of those evils and confusions that are upon us, Work good and establishment for us! O thou King of kings, and Judge of the World; plead the cause of thy Servants to the faces of all those who seek to distress and destroy us. And do thou from heaven own us in our extremity, and deliver us! O Thou that Powerfully canst, Mercifully do this; To Thy great honour, and our great happiness; for the comfort both in body and soul,

of

of us, and ours, and all that truly fear
and love Thee and true Religion, in and
for Thee !

Even for Thy tender Pities sake, Hear
us ! Even for the Precious Blood and
Passion of Jesus Help us ! Even for His
Sake, in whose Merits and Mediational
alone stands all our Hope and Help, Thy
dear Son, our only Saviour Jesus Christ
our Lord ! Amen !

2. Prayer, For an End of War.

Harken, O God, these Days of
Blood and Woes, and give a
happy and speedy end to the Wars ! O !
Let unnatural Divisions cease, and
the unhappy Separations of Dearest
Friends end amongst us ! For these Times
of Wants, and Wounds, and Bonds,
and Destructions, let the Days of Plen-
ty, and Safety, and Liberty, return a-
gain unto us ! O ! Let it be enough that
for our Sins, Thou hast so long wounded
us, and broken us, and now Heal us,
and Bind us up, and Save us for Thy
Mercies sake ? Give us Peace for the
Sword, Thou God of peace, Even for
His Sake, who is the Prince of Peace,
Jesus Christ, our Lord ! Amen !

3. Prayer,

3. Prayer, For Blessing on those
who seek peace.

O God of peace, Bless those that seek it, that they may find it, and stop, and turn those that fly it, and make them to seek it! Bow their Hearts to it, that have the Power, and strengthen their Hands for it, that have the Will! As for those, who set their hands, and hearts against it, we beseech thee turn Thine Hand and Face against them! O! Forgive us our Sins which threaten to destroy us! and send us a peace, which may preserve us! And from more Blood, and Violence Deliver us! Deliver us for Jesus Christ His Sake. *Amen!*

4. Prayer, For Friends, in Danger, and Distress.

O God of Power and Pity! preserve
Thou those, that are in danger
to dye. Rescue them from the rage of
violence. Shew thy self Merciful to
them in saving their lives (if it be
thy blessed will) O thou preserver of
men, Save them! If not, grant them
all

all Graces and Mercies needful for the saving of their Souls ; Let them Glorifie Thee, in life and death, that Thou maist Glorifie them with Thy Eternal Life, Through the Merits of Jesus Christ our Lord ! In whose Name I pray mercy for all that suffer in these Times of extremity ; Chiefly, the Destitute, Widows, and Fatherless ! Lord ! Take them to Thy care, and comfort them ; have Mercy on them, and help them ! Supply them all, and Succour them, for Jesus Christ his Sake. Amen.

5. Prayer. For Conversion of Oneself, and others in an evil Course, from mortal sin, and to salvation. By John

O Lord ! That delightest not in the Death of a Sinner, but rather that he turn from his wickedness ! I beseech Thee by Thy Grace and Providence, to stay his course, who is entred into a way of Vice, and Vanity ! O Let him no go on to bring an end of shame upon himself in this world, and confusion of face upon his soul in the World to come : But (of thy great Mercy) stop him, and Turn him to a better way ; for Jesus Christ his sake.

6. Prayer,

6. Prayer, For preservation of the
Church.

O Lord ! The Church is Thy Body,
and Thou art her Head ? Shee is
Thy Spouse, and thou art her Husband ?
O ! Save Thine own Body, Preserve
Thine own Spouse ! Protect her from
all Enemies, Men and Devils ! Keep
her from all Ills, Errors and Dangers !

Thou didst purchase Thy self a
Church, at the Price of Thy Blood ! O !
Let no hand seize and spoil so Dear a
Purchase !

More particularly, hear my Prayers,
for these persecuted parts ; The Peti-
tion of a poor Childe, for a Dear
Distressed Mother ! Many, O Lord, are
the Enemies to destroy it, and few
friends to *Defend* it ! Strong are the
Arms to pull it down, and weak the
hands to hold it up ! But, O God ! Do
not Thou desert it, Uphold it, with
Thy Holy Arm ! Maintain the *Reli-*
gion Established amongst us, and Thy
holy Truth and Worship in that Re-
ligion ! Maintain a Clergy, that may
be able by Learning and holy Life, to
Defend Thy Truth and Worship, and

the

the Means that may continue such a Clergy. Let not Errour and Heresie, Corrupt it. Ignorance, Blind it. Superstition, Infect it. Prophaneness, Overgrow it. Schism, Tear it. Sacrilege, Devour it. Atheism, lay it *Waste*. Persecution, make it *Desolate* ! Lord, make us as Happy, as we were, and more thankful, and less sinful, that we may be so happy ! Let Errors vanish, Sects cease, Fury leave us, and the Spirit of Truth and *Love* again possess us ! Let Confusions end, and all Irreverences in Thy Service be banish'd from us, and Holy Order and Decency, appear again amongst us ! Let Wars, and Tumults, and Civil broils, and bloodsheds depart, and the Voyce of joy and peace, return again unto us ! Lord ! Let us have that Religion, which may make us Happy in Heaven, and that peace which may give us Time and Leave, to enjoy that Religion ! And let those that have the Power, Restore and preserve that Religion and peace ! And do thou to that end, mercifully maintain their Power and Them ! O Thou by whom Kings reign, who hast promised to make them Nursing Fathers to Thy Church, Grant us these blessings to

to the Glory of Thy Name, the Quiet
of our lives, and the saving of our souls!
Even for Thy Dear Son our Saviours
sake. Amen!

7. Prayer, For Mercy to

the Nation.

O Lord! We are a Nation, not to
be Loved, ready to be Ruined,
And for our sins, Thou maist justly de-
stroy us, Prince and people! But spare
us good Lord! spare us for Thy Mer-
cy sake! Let the Blood of Jesus Expiate
all our Guuits; and the Spirit of Jesus
Amend our Misoings! O Thou Who
wouldst not have one sinner dye! suf-
fer not Millions of poor souls and
lives to perish! Be Reconciled to us
in a Mediator's Blood, and be Recon-
ciler of us, in a Blessed peace. God of
pitty and peace, Be at peace with us,
make it for us. O Thou Holy One of
God, who camest into the World to
take away the sins of it, and make
peace for us! Pitty a poor Church and
Nation ready to perish; pitty the
Church that hath so long maintained
Thy Truth and Worship in the Nation;
pitty them who are ready to perish, for
seeking

seeking to maintain Thy holy Truth, and Worship in the Church : And do thou from heaven preserve It, and Us, and Them. Thou that hast the power of Heaven and Earth in Thy hand, stir up Thy strength, and come, and save us. And in this low condition do not leave us, but Deliver us, for Thy Mercies Sake. *Amen.*

*After these ; Say the Daily Prayers,
for Grace, Peace, Health, Safety,
Friends.*

*If it be made a Fasting Day, or of
more Solemn Humiliation, and
seeking God, then,*

*Say the Letany, and Ten
Commandments.*

Read for an { *Ephistle, Iesl 2. or*
Iona 3.
Gospel, Luke 13.
or Mat. 24.

*After being at Church-prayers
(if to be had) forbear Dinner
for that Day, and in that time:*

1. *Read some Scriptures, which may
put in mind of the Miseries of the
Age. As Deut. 28. Ios. 7. Jude 20.
or some of the Lessons not read, or some
Godly Books.*

2. *Meditate*

A Service fit for sad Times.

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2. Meditate, and Call to mind the most Memorable Mercies of God to you, in all your Life.

1. In Deliverance from Dangers, Sickness, &c.

2. In Blessings of Birth, Marriage, Condition, &c. (as fits your Particular State.) And Lift up the Heart to God for these in all humble Thankfulness.

2. Call to mind the Greatest Sins of your life, and for them, Ask Pardon; and your present wants, and for them, Beg Supplies.

Afternoon. After Psalms, and Lessons.

1. Private Prayers (as Before.)

2. Publique (if any be.)

3. A less Supper than Ordinary.

4. Some Alms to the poor.

5. At Bed-time, Ordinary Prayers.

Close all with this Prayers.

T^Hou that Markest those, who mourn for the Abominations of the Time! Take a Merciful notice (Good Lord) of me Thy Servant, who have desired this day, to humble my Soul before Thee. The Abominations

R

of

A Service fit for sad Times.

of the Time are many, O Lord ! And the more for mine, both of heart and life ! Lord ! Forgive all that mourn for offending Thee. And Spare those that grieve to see how thou art offended. Thou that wouldest have saved Sodom, if but Ten such had been found in it, Save all such for Thy Mercy sake. Save a Sinful Nation, for their sake ! Save us all for Jesus His sake ! For His Infinite Merits, and Thine Infinite Mercies Sake. Amen! Amen!

The Blessing.

Mat. 5.4. **B**lessed are they that Mourn, for they shall be Comforted ! The Blessing and Comfort of God be on me, and all such sad and Sorrowful Souls with me ; Now, and Evermore, Amen !

*So Ends the Service for
Sad Times.*

Seven

Seven Soliloquies Sacred:

Set to the Seven Days of the Week, by so many secret Sermons, and Calls to Conscience, Inviting and Directing the Soul to Mind and Do what will make Blessed. Not to pretend, but practise Piety, and to be (not seem) Religious.

The Materials of the Soliloquies.

1. Church Duty.	Sunday.
2. Domestical Devotion.	Munday.
3. Perpetual Service.	Tuesday.
4. Remora's in Religion.	Wednesday.
5. Helps to Heaven and Happiness.	Thursday.
6. Remedies of Humane frailty.	Friday.
7. The Nobility of Piety.	Saturday.

Psalm 44.

Stand in awe, and sin not, communing with your own heart, and in your Chamber, and be still.

The same (altering their Number and Order) may serve for two Weeks thus,

1. Week.	1. Church-Duty, 1. part.	Sunday.
	2. Domestical Devotion.	Munday.
	3. Perpetual Service.	Tuesday.
	4 Remora's in Relig. 1.p.	Wednesday.
	5 Remora's, 2 part.	Thursday.
	6. Helps to Heaven, first division.	Friday.
	7. Helps to Heaven, 2 div.	Saturday.
2. Week.	1. Church-Duty, 2. part.	Sunday.
	2 Helps to Heaven, 3. div.	Munday.
	3. Helps to Heaven, 4. div.	Tuesday.
	4. Remedies of Frailty , first part.	Wednesday.
	5. Remedies. &c. 2. part.	Thursday.
	6. Remedies., &c. 3. part.	Friday.
	7. Nobility of Piety.	Saturday.

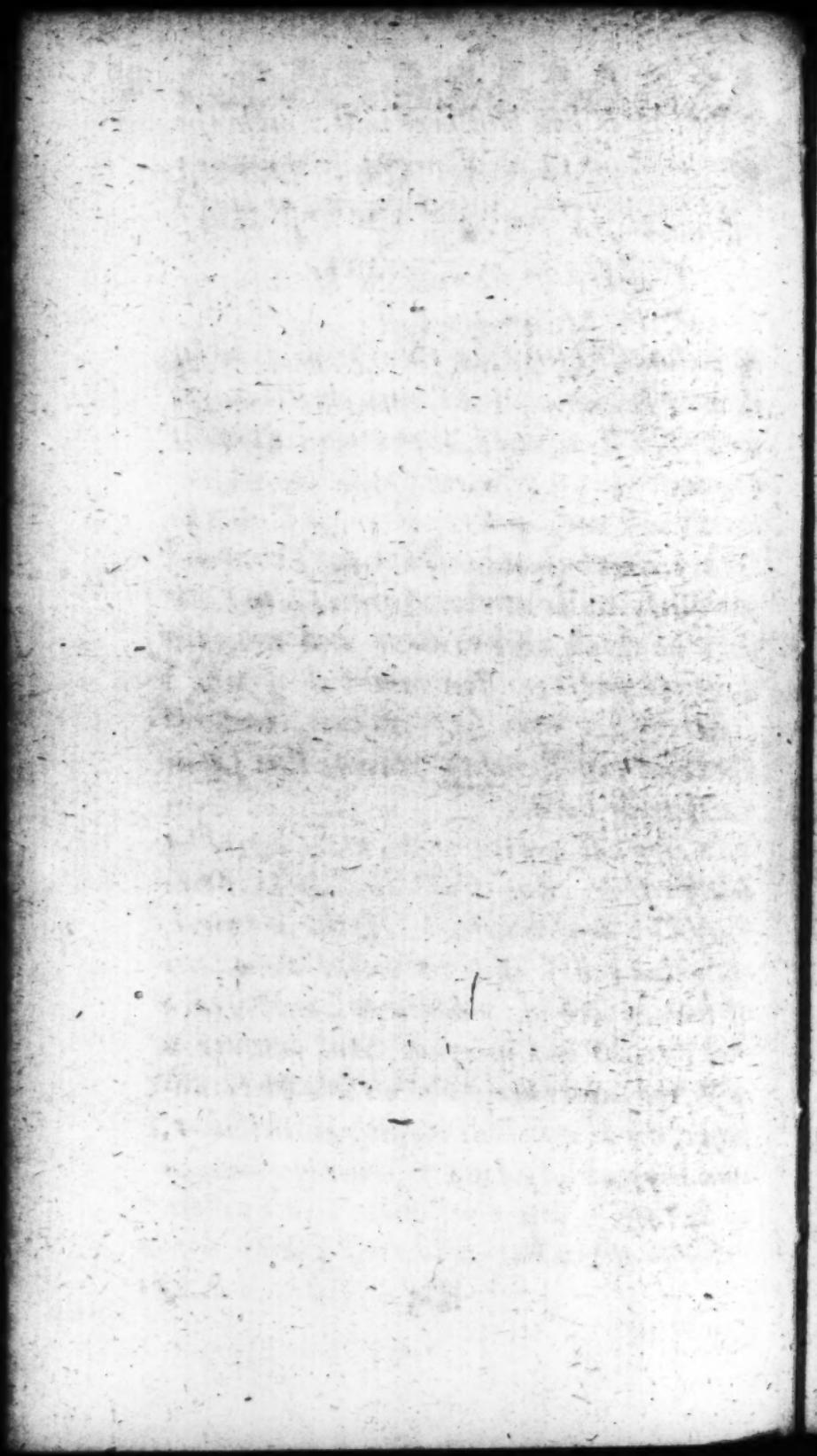
Animadversions touching the use of the Soliloquies.

Soliloquies are of Ancient and Excellent Use. With them the Fathers fed their Souls high ; and ours at this Day, fare much better for them. They must be ill Writ, and worse Read, if we thrive not in Piety, by such holy Fare. Devotion feeding more on one single Dish of those wholesome, Homeself Conferences, than as many Feasts and Gluts, of sharper and nicer Disputations and Discourses.

Reader,

Reader, Thou hast here that which (the Author thinks) was never seen before : All Divinity in Soliloquie ; or (at least) the most Materials of all. And sure, thy Appetite is not good to Heaven, if none of the Meat relish thee ; and thy stomach ill, if Godliness digest worse with thee. Provision is here made thee of meals for Seven days, sufficient to keep thy soul in health, if Spiritual life be in thee, and Gods Blessing begged of thee ; without which, Preaching, Hearing, Writing, Reading, all, is but Breath, and Labour lost, and doth not solidly nourish, but vanish into ayre and emptiness.

The Author would have thy soul Fed, not Cloid; and therefore breaks into parts his longer Soliloquies, to prevent such Surfeits. Devotions please God better by being quick, then long ; and so by Man should be measured more by their Spirit, then Length. Bar Idleness them, and he leaves thee (who knowest thy strength best) to thy own measure. And when thou dost feed and ruminate on these Holy Repasts, he prays Gods blessing on the meat, and thy Soul, Much Heavenly good may it do thee.



¶¶¶¶¶¶¶¶¶¶¶¶

Animadversion to the Devout Reader, Touching the first and second Soliloquies.

If some things in them seem to be set more suitable for a Court, then Covage; and possible, infested, then troubled times: (as supposing a greatness, which thou (perhaps) hast not, and requiring a Church-Duty, which thou canst not do:) thou dost not gheest amiss at the Authors aim; nor doth he think thee to move and make thy Scruple amiss: For removal of which (that no bar may be from him, betwixt thee and thy Benefit) receive this satisfaction for both:

1. What is not proper, may be profitable for thee, and (if not directly) concern thee, by consequent. If the Great be disputed out of all their excuses and customs, which are pleaded and practised, to the neglect or injury of Gods private or publique Service; the mean, are thereby concluded (if so faulty) to fail their Duty without all Apology or Plea.

2. What is not possible, doth not concern thee; And what is Unjustifiable, should

1d qv Ju-
 nius quod
 iure p[ro]p[ri]etatis
 m[is]s[us]. be impossible. Such is sometimes the Pub-
 like use of Religion in the Church. Take
 heed of the Principle (as both false and
 perillous) that whatsoever is in the Church,
 thou maist be at it: So in Egypt thou
 mightest worship a Crocodile, and at
 Rome must go to Mass. If without Sin,
 then I cannot, I must not go. So to sepa-
 rate, it is not to be a Separatist, nor can
 such absence be impious. Provided that
 1 C. r. 10
 20, 21.
 2 C. r. 6.
 17. the Judgement of sin, and the service be
 right, and hate (not love) of schism make
 the Separation.

Psal. 42. Thus Caution'd thou maist read even
 those soliloquies without scruples; and
 for the rest, there is no Cause of any, as
 fit (without dispute) for all. Nor doth thou
 more in this, than in Reading King Da-
 vids Psalms, or S. Austins Soliloquies,
 wherein all things are profitable, though
 not pertinent to every one. For one parti-
 cular Soliloquie wil nomore fit every soul,
 then one shal any foot. So then where it
 fits thy soul, make it thy Soliloquie;
 where it doth not, thy History.

Sunday

Sunday-Soliloquie.

Church-Duty.

O R,

*A Soliloquie, Shewing, that all Owe
a Publike Service to Almighty
God, and Where, and When, and
How they are to Pay it.*

MY Soul ! Though one and Entire & Part
of thy self, thou art but a Part
of the Church ; and, as a Member of Rom. 12.
of it, must do duty with the Body ; In
whose common Wo and Welfare thou Jer. 29. 5
hast thy Proper Interest and part. Thou
must be one, therefore at Common-
Prayers, when it is Sought ; and make
one at Publike-praises ; when it is
Found ; and, as in Private, must At-
tend God in Publike. For since He is
God of All, as well as One, he must be
served by All, as well as Thee, and by
thee as much as Any ; and More, if
thou be a greater one. For dost thou, 2 Cor. 11.
my Sonk, look for Least respect, where T. 1. 9.
R. 5 thou.

Churc-h-Duty.

thou dost *Most* favour? Or to Receive
Less *Rents*, where thou Letteſt most
Lands? O my Soul! Be not thou (of all,
be not thou), *Ingrateful* to thy God,
who hath done Thee *Favour* above ma-
ny *Millions*, in making thee both *One*,
and *Great*, and yet requires no more
but thy *Duty* for His *Rent*? My Soul!
Obliged by so many Bonds unto thy
Maker, Detract not a *Single Service*,
where thou owest a *Double Duty*.

Upon thy Solemn occasions thou
wilt not excuse thy Greatest Servants
from *Attendance*, Because the greater
they are, the greater is thy Honor.

Thou canſt not Excuse thy Self to
God, if thy Service *Fail*, when it is most
for His *Glory*.

And can any *Service* be *Solemn* with-
out a *Publique Place*? or *Meeting* in
it, without an *Appointed Time*? Can
any Place be ſo Convenient as what is
Conſecrate to His Honour? Or Time
ſo fit, as what is *Devoted* to His Ser-
vice? The *Temple*, then (the *Lords*
House) that's the *Place*; and *Sunday*
(the *Lords Day*) that's the *Time*. And
what *Days* else Holy Church by *Law*,
and *Leave* from God, Sets apart to His
Worſhip.

Kyēmōn
Kyētān

Conj.

Content not thy self (*my Soul!*) with a Common place, if thou canst go to a Consecrate. Where shouldst thou Wait on the King, but in His Court? The Church is Gods Court (*my Soul!*) Psal.100: There Heavenly Majestie looks to be waited on, and ever was by his Saints. For the Body of them to be in One place, and thou in Another, is Schism. 25. Be not thou at the Devils Chappel, Iud.v.19 when others are at Gods Church A Separatist; how much Saint soever he seems, is no better then one of his Servants. To be so out of a Mind, that all Places are Alike (Even the most Common, as good as the most Sacred) for Gods Service, is Bestial Heresie. The Devil himself will not allow such a Chappel; Though he chose Swine for a House, yet never a Sitt to be Serv'd in. Mat.8.31

Nor let it suffice to keep Conscience quiet, that thou dost Serve God at home, when others Worship him at Church! That's good in its time (*O My Soul!*) when Sickness, or Necessity Confines thee to a House, a Sacrifice Acceptable to God; but else, an Offering of an Ill and offensive Savour to God and Man, like Meat out of Season. At other

ther times, it looks like an *Integrity* and *Holiness*, but now like a *Singularity* and *Boldness*. Be not thou no not in thy *Closet* (*Gods Little Chappel*) when others are at His *Greater* (*the Church*) I hou must not put Him to a *Private Audience*, when he hath ap- pointed thee a *Publike*. But for Him to see thee in thy *Bed*, when He looks for thee in His *Court*; To *Spy* thee at thy *Glass*, when thou shouldst be looking in His *Word*; To Be found at thy *Dresses*, when thou shouldst be at thy *Prayers*; To be Taking or giving *Addresses* to *Man*, when thou shouldst be making them to *God*; *O my Soul!* When thou wouldst have God to *Loath* thee, let such *Postures* of *Prophaneness* appear in thee!

My Soul, my Soul! Believest thou God hath His Day of *Doom*? I know thou believest; I charge thee then (as thou wilt answer it at that Dreadful *Day*) By no means (unless the *Plea* be just before God) By no means (for these or any such like ends) be *Bestowed* in thy *Chamber*, when others are *Assembled* at *Church*. All *Excuses* set aside which *Conscience* dare not *Avow* at that *Great Audit*, Behave thy self

MORE

JAN. 1.

25-

FEB. 10.

25.

LIMI

more like a Saint and Servant of God ;
Be Found and seen, where they are, ; in Ps. 89.32
the Sanctuary !

Dear Soul ! If thou dost otherways,
Where canst thou be better Found ? Are
there Better Companions, then Saints
and Angels ? Is any Greater then God ?
Any Nobler Employment, then to Wait
on Divine Majestie ? Any Happier
Place, then Heaven ? Any Weightier
Business, then Happiness ! Lo ! They, and
This, are Here. Saints, Ministering ;
Angels, Assisting ; God Residing ; Hea-
ven, Appearing ; Happiness, Working ;
Heaven in Figure is Before thee, the Gate
by thee ; and where is Happiness
but in Heaven ?

What then ? Thinkest thou any too
Great to serve God ? I know thou
art too Good to think it, too Wise to
believe it. The Prince hath his Pillar in
Gods Temple. There Great Solomon,
* Kneels ; Constantine, Stands Be-
fore Him. Wert thou Prince, King, de V. C. l.
Emperour (never so great a Man) Nay, 4.c.33.
Cherubim, Seraphim, Throne (ne-
ver so great an Angel) it would be
thy Honour to be His Minister. And
dost thou, a Man (no Angel) a Worm,
(no Man) dost thou disdain on Earth

what

Psa 74. 7
House of
Glory.
Isa. 60. 71
Gen. 28:
17.
Regia
Dei, ipsius
caelum.
Chrys.
Ezek. 49.

* Eccl.
Hist. Eus.
4.c.33.
Stans
concionem
audit; ali-
ter rerum
regatus
licet.

Dan. 7. what they Do in Heaven? Dost thou
o.
Apoc. 4. Despise what the greatest have Done on
g. Earth? Or dost thou Pretend Affairs
Job 4. 18 when Crowns are no Excuse! Nay
19. therefore, My Soul, Wait on God the
Psa 22. 6 rather, that He (without whose
Psal 127 blessing all Designs are Vain) may
I. Speed thy Dispatches, and Prosper thy
21. Affairs.

Prov. 16. But, if thou hast either Sense of thy
3. Makers Honor, or thy Own Salvation;
if any Love to God or man be in thee;
if any Care of Piety or Prosperity; if
not given up to an utter neglect of thy
Own and Others, worldly and Heavenly
Welfare, I Charge thee, O my Soul,
and Recharge Thee, Take Heed and
Tremble to Keep Others from Church,
(unnecessarily, to Wait upon Thee at
Home) when thou and they should be
Waiting on God, in his Sanctuary. Art
thou their God, that to Attend thy will,
they must neglect his Worship? Or art
thou the Greater God, that thou must
be Served Before him? An Idol thou
mayest be, sure a God thou art not. So
thou Robbest God of his Honour, and
drawest thine into the Robbery. O my
Soul! Be not such a Thief to Hea-
ven. Do but Consider it, and thou
will

wilt Condemn it , and never more be
Guilty of such High Dishonesty. Thou
must have care that Thou and Thine of. 24.
House serve the Lord, not Take course 15.
to Keep thee, and Them from his Ser-
vice. The King after Gods own heart, Psal.43. 4
went with a multitude into the House
of God (held not many from it.) Was
one of the Holy Round and Ring of
Worshippers; not Sitting in a Chair, ^{Psal.26.6}
when he should be Standing before the
Altar ; not with them About him, that
should be with him About God ! Dear
Soul ! Bring all to heaven thou canst,
Hinder none from it. And though A-
theism sit in the Door of some Lips, that
dare say, Religion is but Policy ; let it
not lurk in any Corner of thy Heart so ^{Mal.3.19}
much , as to think Piety an Imperti-
nency. A Ceremony to be done when Exod.15.
there is nothing else to do. No, my ^{17.}
Soul ! There is no other Way to Hea-
ven ; and the Church is Gods high ^{Rom.6.}
way. What is done, and is not in Reli- ^{1/a. 35.8}
gion, or Order to it, is Impertinens all. Eccl.5.6
And the Lord keep thee, and thine from
their Death and Misery, whose Conver- ^{1 Cor. 10.7.}
sation is a meer Pastime, and their Life ^{1 Pet.1.17}
an Impertinency !

As therefore Philip had his Morn-
ing

ning-Memento to tell him he was a *Man*, to keep him from *Pride*; Have thou some *Evening-Remembrancer* to Mind thee, the *Night* before, The next *Day* is for God, to Prevent such *Prophaneness*. That by *Dispositiong* thy self to a *Timely* rest that *Night*, thou maist have better Time and Spirit to Serve God on His Day. Look at *Late Companies* then, as *Vipers*, and Shake them off, as such *Wastes* of Time (especially *Holy*) work *Stings* of *Conscience*. It is thy *Mother's Counsel* (The *Churches* use) Saturday is *Half-Holy-day*, that Sunday may be *Whole*. And sure, the Devout *Mother*, that would have God thought on that *Afternoon*, would not have him *Forgot* that *After-night*; much less Neglected on the *After-day*. No, my son! If thou dost *Honor* thy Lord and *Saviour*, thou must not *Despise* his Day,

The Day of the Lord.

Lords Nay, If thou hast any Love to *Religion*, thou canst not. For what is *That*, but the service of the Lord, and this but this Day? Nay, if thou hast any Care of *Happiness*, for what is this, but thy Saviours *Day*? and how *That*, but because Set apart to seek *salvation*? Thy Lord Christ Rose this day out of his *Grave*

to leave thee ; and wilt not thou rise out of thy Bed to serve him ? Is that the way to Uphold an House to Pull down the Pillar. My soul ! If Piety Negligent, have no set-day for her Practise, Religion will soon Fall to Ruine. Without viventer, nisper, Vanisshac prae-
to nothing ; and thy Bliss, with It. cepta ad officium inducen-
For surely ; If thou seek God No Day, Religionis
thou wilt Find him no Where. And in tur. Jer.
Heaven Every day is alike Sabbath ; on Earth, to make each day Alike, is to 9. in seek God, no day Thou canst not be (as Gal. 4.
in Heaven) Every day Holy ; thou must not be (as in Hell) Every day Prophane, alike. One Day therefore in the Week is set, that Religion, and (with it) thy Salvation be not Lost.

Apoc. 11

And the First of the Week, is that 10. One. As ancient as the Apostles ; as 1 Cor: 16.2. Catholick as the Church of Christ. Re- — Is solus reverend for that, and to be kept Holy by reverent est Thee, Because Observed by All ; All proprius that ever Professed the Name of ac Domini, Christ. And, my soul, thou wilt not nicus Renounce Him ! Not be Refractory to dies. In sola Ec- Apostolike Order, Not Contradictory clesia per to Christian Customs ; nor singular to totum or- all the Saints in the Catholick Christi- hem dif- an World ! This Day was ever kept by fatus. Euseb. I. 4

All

Church-Duty.

All. And so let it be Kept. And as they did, so do thou keep it. For (my Soul!) many do not so. Not caring, or knowing.

Friend
part.

How to keep the Day of the Lord.

For Some Observe it with great ~~Su-~~
~~Gal.2.16~~ ~~per~~ ~~stition~~; Others, shun that, with gross Prophanation: Some Bind themselves to such a Strictness, as they neither Do, nor Can, nor Need Observe, Because what God Requires not; Others leave themselves to such a Looseness, as they take not like Liberty on another day. Between these two Extremes, must thou walk warily (O my Soul!) Keep it not, as the few, a Sabbath; nor as the Heathen, a Bacchanal. Observe the Day with Devotion; keep it, from Superstition. Fly from an Uncommanded strictness; but run not to an unjustified Looseness. Take this Rule for thy Guide, Let Church duties be duly Paid; and let not the House Defraud the Church. Those are the Main Service, These must be Serviceable to the Main. For it is absurd (My Soul) to Think that on One and the Same day, thou maist appear Saint in Gods house, and in thy own, a Devil. Be not Privately (though piously) Employed when thou shouldest

shouldst be at P^{ublike} Service, but when publikely well-disposed, be not privately ill : this being more holy then another day, must not have less of thy Service : House and Church then, Both look to this, what other days confine to the house, this doth in it ; and what others do not, in Church.

So then, *My Son ! In the Church (Gods House) On Sunday (the Lords day;) where and when the King of heaven keeps his Court, and commands thy Attendance, fail not on any terms (save infi- and necessary) to present thy self in the holy Equipage of a Servant and Suppliant to the Majestie of heaven. Believe thy absence else, an Offence to God thy Father, a neglect to Christ thy Saviour, an undutifulness to the Church thy dear Mother, a scandal to man thy Christian Brother, and to those that know Thee, and it, an Example of ill, and Encouragement to Ungodliness.*

But when God, by his Ministers, ^{Lords} Sends out Summons to Call thee to his Table to be come House and Table too ; Not onely to ^{10. 1 Cor.} Serve, but *Sip* with thy Lord, *O my Soul ! How wilt thou answer it Or to thy self, or thy God, if thou dost not Come ? Lovest thou Eternity, and hast*

Ioh. 6. 48 no Appetite to the Bread of Life? Call
 "Phar-
macum
immorta-
lantis.
 Ign.
 1 Cor.
 10. 16.
 2 Cor.
 8. 15.
 1 Cor.
 10. 21.
 "Sensum
in mini-
mis mi-
-muni-
bus pecca-
tis conser-
sum tollit.
 Bern.
 1 Cor. 11.
 Mit. 26.
 28.
 ---appa
muñicons
Com.
 Damas.
 Lu. 52. 9
 1 Cor.
 10. 21.
 1 John
 3. 12.

thou and *Satan* be too much Two? Thou, and thy *Saviour* too much One? And is not *This*, thy *Communion* with Christ? That, thy *Separation* from Sin? And It, thy *Dis-union* with Satan? Can thy *Pardon* from Hell be so *Strong*; or thy *Assurance* for Heaven too *Strong*? And is not this *Blessed Sacra-ment* the *Seal* of thy Pardon, and that *Assurance*? Canst thou do thy *Saviour* too much *Honor*? Is a Com-memorated *Communion* of His *Love*, too much? Is not a neglect of that, a *Scorn*? A sign of his *Vile Neglect*? Wilt thou *Shed* thy Blood for His sake, that wilt not *Drink* His, to thy *Salva-tion*? Wilt thou *Drink* His Cup of *Gall*, that dost *Refuse* His *Wine*? Wilt thou *Climb* His *Cross*, that dost *Shun* His *Board*? *Dye* for Him, that wilt not *Sup* with Him? Be His *Sacrifice*, that dost *Decline* His *Sacrament*? O my Soul! Where is thy *Love* and *Duty* to thy *Christ*, if at His Call thou dost not *Come*? And what is it keeps thee *away*? Doth *Malice* glut thy *Holy Appetite*? This is to leave *Gods*, for the *Devils* Table! Is thy *Stomach* for some *Car-
nal* lusts and pleasures; and the *Pre-
parations*

parations for it, Slack that? This is to Psal. 78.
 prefer Mans bread, to Angels; Nay, ^{25.}
 Sinners, which is worse; to the most ^{1 Pet. 1. 12}
 Heavenly, which is better. O my Soul! ^{Cant. 5. 3}
 When God and the Devil, or God and
 Man, at once Invite thee to their Board,
 give not Man (much less the Devil)
 thy Presence, and deny God thy Ap-
 pearance. No, my Soul, without good
 Warrant from God under Seal of thy
 Conscience, Refuse not his Invitations
 to thy Eternal welfare, lest he ^{Luke} Banish
 thee his Beatifical Vision for such In- ^{14. 17.}
 excusable Negligence; And keep thee
 from the Supper of the Lamb, that ^{Apos.}
 hast kept thy self from the Supper of ^{19. 9.}
 the Lord. O ! wo to thee, my Soul, for
 ever, if he once lay (as for like neg- ^{Mat. 22.}
 lect he did) ^{8.} I ^{Luke 14.} thou shalt not eat of my ^{22.}
 Supper.

On Gods day then, When his Door ^{Pf. 1. 8. 19}
 is Open, Be with him, but especially ^{Pro. 9. 2.}
 when his Table is Spread. Gods Ordi-
 nary is better then the Worlds Feast,
 because it Feeds to a Better Life; But ^{Joh. 6.}
 here, my Soul! are the Dainties of ^{27.}
 heaven. What Infinite Wisdom ^{Omnium}
 and Goodness can Provide to Feast ^{carnalium}
^{saporum} ^{& dulce-}
^{dinum voluptates exuperat.} Cypr. de C. D. Pro. v. 9.
^{2, 5.}

thee,

thee, till thou art Satisfied with Glo.
 P^r. 17.15 ry in His Presence, where is Fulness
 * Chrys. of joy for Eternity. O my Soul ! where
 Ubi omnes angelis * Angels are Ministers, be thou One of
 emmacer. Gods Guests. Where Heaven is on
 dote, &c. the Table, Kneel thou at the Board:
 Joh.6.51 Where Life is in the Bread, Be thou
 & 6.41. at the Table. Think it Death and
 Cowardice Exile from God, and Heaven, to be
 Damal. kept from the House, and Table of the
 Anima & Lord.

^{vix spes,} But Presence is not enough, if Car-
^{fatus, lux,}riage be not Christian; Holiness be-
^{vita no-} comes Gods House (Rudeness is Unsuit-
^{stra-}able) Vail thy Eyes Here, with Holy
 Chrys. Modesty ! Tie the Lips with Humble
 Holy Silence ! Shut thy Ears to all Earthly
 carriage in Gods Audience. Fix thy Feet to Lowly
 in Gods House: Ps.42.1,2 Quietness. Cover thy Body all over with
 & 93.6. Religious Reverence. Yes, and Shroud
^{1 Cor.} thy Self under it, too. For God sees
 11.22. Eccl.5.3 Thee, as well as Man sees It: Here then
 Hab.2 20 thy Thoughts must Mind Heaven, and
 Ps.46.10. thy Affections not Move Earth-ward.

On these Wings must Devotion Mount
 Ezek. 33 thee to the things Above. These Be-
 31. low are the business of Worldlings, not
 Saints. Admitted into the House, but
 Banished the Church. Look to thy foot
 when thou comest to the House of God.
 See

Set it Right towards Heaven, yea, and keep it so, when thou art in the house ;
 Let it not Wander when it is well Set.)
 What is thy Foot (*my Soul!*) Sure thy Self art One, the Body * is the Other. ^{Grefsam} Foot : Thou must look to both. ^{1. mentis,} Thoughts, and Gestures ; Affections, and Actions ; ^{2. Corp-} Dispositions, and Demeanours ; Both must ^{ris.} be Look'd to. ^{Olymp.}
 per Sy-

How dreadful is this place ! If Revet- need. per-
 rend, Dread to make it Ridiculous. Dare ^{ts.} Gen.
 not to Laugh in Gods Face (Do not ^{28. 17.} then in Gods Church.) Do not Chat in his Presence. (Dare not then talk ^{2 Chro.} There.)
 Dare not Gaze before Gods Eye. (Let ^{7.14.} Psal.
 not thine rove in His House.) If Vain ^{110. 1.} thoughts, and Foul lusts do Come, bid ^{2 Chro.} them Be Gone, They are no objects for ^{7.16.}
 Gods Eye. ^{Ier. 7. 10.}
 Iam. 4. 8.

Here, Thy Ears must be Shut to all Words, but Gods. Thy Lips Watcht from all Speech, but, Prayers ! Thy Eyes Open to no Sights, but Angels. Thy Mind Left to no Motions, but for Heaven ! God, and That, and They, are There, and thou must do all reverence before the Ma- Lev. 19:
 jestic of Heaven. Reverence my Sanctu- ^{30.}
 ary. Yes, because, Thy Self, O God ! And ^{1 Cor. 11:8.} thy Angels are therewith Thy Self, O Lord ! Rudeness is fitter for Ruffians ^{80:}
 then

then Angels; (no Demeanour for
 Saints? A rude Presence is worse than
 a plain Absence; for that (*my soul*)
 is a Neglect of God; this, a scorn upon
 him. That to Man seems an Offence,
 this, *Is*, a Visible Scandal. Yea, to a
 Multitude. As many as be Congregated
 to Serve God, and see that Sauciness
 Before Him! Better then, *my soul*,
 not Attend God, than Affront him; and
 be out of Mans sight, when he is Be-
 fore God, than a Moat in his Eye, and
 when he is on his way to Heaven to
 lay a stumbling Block before him.
 Plead not Custom in Excuse! Saints
 never had it, and thou must not use the
 Haunts of Sinners. Gods Dues must
 not be paid to the Devils Custom.
 Not keeping Order in Heaven made
 Angels Devils. Not keeping decorum
 in the Church will not make Men An-
 gels. Before God they Adore, and
 Tremble; Where shall they be that
 are so Bold before him! *My soul*
 were it possible for thee to be a Saint,
 (an Angel) and Rude; thou shouldest
 either never Come to, or never Keep in
 Heaven.

14. Break then the Bands of such Cu-
 Pro. 5. 22 stoms as the Chains of Death. Go
 to

to Church, as to Heaven; and Carry thy self there, as thou wouldest Keep in it. Be Reverent, as thou wilt be Blest. No Recusant to it, nor Miscreant in it: If Others be, Have no more Fellowship with them that have no more fear of God. That When they go whither the Spirit of Prophaneness leads them, thou maist go to Heaven.

Psal. 5.7.
Ezek. 28.
16.

Heavenly
Eucharist,
with all possible Reverence then!
Body and Heart,
the
Lords
Table.

1Cor. 10.

28, 29.

Adoration
Communi-
cation. Aug.

2 Sam. 9.

7, 8.

Ps. 99. 5.

1 Kings

7, 27.

equals with him. At Lowest, He is thy
 Lord. Man, thy Brother; but God-
 man, thy Maker, and thy Father. Ev-
 ery Communicant is thy Peer, but he
 King of all. And His Table, not thy
 Fellows, but the Lords. Worship, not
 Fellowship, is fit for Gods Board. In
 1 Cor. 10. 17. His House, thou art in His Presence;
 Apo. 15. but Here, Before His Chair of Estate;
 3. Ps. 132. the Mercy-seat of Almighty Majesty:
 7. What? a Man of Earth, and Bold,
 so bold Before the King of Heaven?
 Even Celestial Spirits cast their Crowns
 down before His Throne: Shall Dust
 and Ashes Carry up his Crest Before
 Apoc. 4. Him! My soul! Thou art better Taught
 10. by an Undoubted Divine.
 Gen. 18. 27. God is greatly to be Feared in the
 Ps. 89. 8 Council of his Saints; and to be had is
 Reverence of all them that are About
 him.
 Ps. 95. 6. O Come, let us worship, and Fall down
 and Kneel Before the Lord our Maker.

The

The Sum of this Soliloquie is.

God, our Common Maker, must have a Pубlike Service, in Common Prayers and Worship

Every Man must pay God this Homage; and the Greater he is, the greater his Obligation to it.

There must be a place set apart for that Service; and the Church, for it is a Sacred place.

As for Holy Duty most fit, so for Heavenly regards: no place out of Heaven is so lovely, and desirable as the Church.

There must be a Time set for Holy Assemblies in it, and by Ancient and Universal use, that with Christians is the Lords Day.

As Prophanation, so superstition must be shunned in the due Observation of that Holy time.

It's ill to keep ourselves from Church (unnecessarily) and worse to keep away others.

If rude, and irreverent there, as good keep away our selves.

At Communion times, above all, we should be neither absent, nor rude.

Monday-Soliloquie.

Domestical-Devotion.

OR,

A Soliloquie Inviting, and Enabling the Soul to a Privacy of Piety, and Discharge of Daily Duty in Secret and Closet-Prayers.

Hear, O my soul ! What is required to the Service of God. For, as thou dost know it in vain, if thou dost not do it ; So thou canst not do it aright, if thou dost not know it. Know then, O my soul,

Ioh. 13. 17. Pro. 19. 2

As Thou art of thy Self, One, and One of the World ; thou dost owe, and must Pay Almighty God, the Maker of Thee and It, a Private, and a Publicke Service. In the Closet God must see it, in the Church Man must behold it. There, Dear Child ! speak freely for thy Self, to God, be thy own Priest and Mouth in Secret ; and doubt

not

not but thy Heavenly Father will grant
and Seal thy Suits: But here, let thy
Mother Speak for thee, and Her * The
Priest (Gods Lips) be thy Mouth un- Church.
to Almighty God. The Closet, is thy
Particular Church, but the Church the
Common Sanctuary. For Gods sake then
be Reverend there; but here, both for
Mans, and Gods.

Neglect not Dear Soul, neglect not
thy Daily Sacrifice. Morning and Even- Psa. 55.
ing offer up thy Service to Almighty 17.
God.

Open the Day with this Holy Key,
that the blessing of the Light may be
upon thee; Shut up the Night with
the same Key, that the curse of Dark- Psa. 49.
ness do not seize thee! Dare not to
Eat, nor stir, till thou hast Prayed thy
Pass from Heaven, lest Mischief
meet thee before night, and hale thee
to thy Grave: Do not dare to Rest
or sleep, till thou hast begg'd thy Par- Luk. 12.
don for the guilts of the day, lest Judge- 20.
ment surprize thy Soul before the
Morrow.

My Soul! These are thy Visits, and
Entertainments of Almighty God: and
do not (O do not) to Give Man
his, Neglect Gods Visits. He is the

Greatest Person, serve Him therefore first. Be not guilty of that Rudeness to thy Heavenly Father, which thou abhorrest as Uncivil to a Noble Person; Let Him stay and wait for thee, whilst thou Entertainest thy self, with some sorry one.

Leave not a Prince to go to a Peasant. (Thy Prayers and Addresses to Almighty God, to Entertain any earthly One whatsoever :) Alas ! My soul !
 Na. 40.
 37.
 Job 34.
 19.
 Ps 93.11 In Comparison of the Mighty God, the Greatest Man is not so much as a Peasant to the Mightiest Prince !

When thou art with God, Angels are with thee (O my Soul !) And do not turn thy Back on Angels to go to Men, though Saines ; and much less to such as appear in sinful shape, like Devils.

And though thou be no Priest, nor professed Recluse, bound by Canons to Set-hours ; yet, my soul, thou shalt do God and thy self but right, to set and keep some Set-Times of Devotion.

Thou canst do so much for thy Bodily Health, thou shouldest for thy souls ! Observing that Rule, brings better health for a Time; but Keeping this Order makes healthy and happy for Ever !

Ever ! And if thou dost (as thou maist) observe thy *Physicians Prescripts*, my soul, thou must not neglect *Diviner Directions*. Their best end is, that the Body may be more serviceable to the Soul; but the Aim of those better, that the Soul may be most serviceable to Almighty God.

And if thou dost resolutely set and observe thy *Hours*, who will disturb thee ? Even the most *Prophane* will not for *Civilities sake*, and the *Religious* will not be so *prophane*. And if any should offer such an *Irreligious Incivility* to thee, do not thou by suffering it, do as much to thy God ! Cursed is he that makes thee neglect thy *Maker*; Cursed thou, if any person or thing whatsoever, make thee *Guilty* of that neglect !

My soul ! For *Honesties sake*, thou wilt not break thy promised *Time* with *Man*; for *Religion sake*, do not break thy *Set-hours* with *God*.

And though God tye thee not precisely to such *Set-hours* of the *Day*, yet shalt thou do well to let Religion bind thee to the best times of His service; And the *Morning*, when thy spirits are most *Fresh* and *Unfilled* with

S 4 . *Worldly* .

Psa. 63. 1 *Worldly Thoughts and Affairs (as for Studies so) for Devotions, is doubtless Best. And the more Early, the more Acceptably, dost thou make thy Devout Appearance before Almighty God.*

Mos. 1. 14 *But not so, it most Late at Night. That, is to give God the Prime ; this, the Dreg of the Day ; if when thou art sleepy, and shouldest be in sleep, and hast no more ways to spend and pass thy Time, thou dost give the Reliques to thy Prayers, and bestow thy Broken-Minutes on Thy God.*

My soul ! The Religious King did rise at Midnight to say his Prayers to God ; But did not sit up till Midnight 6. Reveling out his Time on Toys, which Rom. 13. should be wound up in his Prayers. To Luk. 2. be on thy Knees when others are in 37. their Beds (to break Sleep for Devotion is Pious ; but (if not so) its good when others are, to be on thy Knees, that thou maist take Strength to thine, by a concurrence of others Prayers ! Extraordinarily that ; but Ordinarily, thou must do this. In the Evening, and Morning, and at Noon will I Pray, and that instantly. Observe it, My soul ! He doth not make his Morning-Prayers at.

at Noon, and his Evening at Mid-night, and Instantly always, Sleepily never: The Time which God and Nature have set out for Bodily Rest, is best for Sleep. Thou Stealest from it, if (due time neglected) thou take of That for Devotion.

Yea, thou doſt commit a double Rob- ^{Tob 17.}
bery, on God, and Nature! Him thou ^{12.}
robbeſt of his Devotion in due time;
and Her, of her Due Time of rest, to
Pay God, what thou Oweſt Him. And
the Coyn is scarce current in which thou
makeſt thy Payment; because it wants
both Metal of Spirit, and Stamp of ^{Rom 12.}
Gods Allowed Time. ^{11.}

Be then Devout daily (*Dear soul!*)
and observe due Seasons and Hours
for thy Prayers to Him, to whom thou
owest thy Self and Life every mo-^{Acts 17.}
ment: and so thy *Private* Duty is
Discharged to God. And the better
the more *Private*. Some affect *Osten-*
tation, and their *prayers* in the *Closet*
look as *publique* as a *Pharisees*, in the *Mar. 6. 5.*
Market-place; as if they did rather
Act, then *Say* their *Prayers*; and ra-
ther *played*, then *performed* a part of De-
votion: But so God See thine no mat-
ter if no Man know it. It looks more

S 3. sincere,

sincere, if it be more secret; and so much more pretious, as it is more sincere. What thou canst then avoid, that, let those who would have Man Reward them, have Man see them,

Mat. 6.6. But thou, when thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to Thy Father, which is in secret, and Thy Father which seeth in secret shall reward thee openly.

The sum of this Soliloquie.

Psa 85.7. God is Singularly God of me, as Universally of the World:

and 118. 28. For this, I owe God a Particular service.

There must be some time set for that payment.

Evening and Morning are Best Hours to be set.

1 Thes. 5. 17. Time Set to God, must not be Broken by Man.

Psa. 76. 11. Noon and Midnight are not Gods Morning and Evening.

Tuesday

Tuesday-Soliloquie.

Perpetual Service.

O R,

A Soliloquie directing the Soul in
those Duties, which must never
cease whilst we Live, if we will be
happy when we Dye.

Six-hours of Devotion do well
(O my soul) but that service
is not all. To give God Two a
day, and Spend Ten at thy pleasure.
The truth is, Two are set apart to
pray, that we may Spend All in His
service. Which if we do not as well
Endeavor, as pray to do, we do but
Mispend those Two. For, my soul! Thy
prayers, are but Mockeries of Almighty
God, if thou hast not care as well to
Do as say thy prayers! Observe then
some Hours for thy Devotion, but all
Time, in thy Conversation. The Eter-
nity, which God will give; and the
Goodness which preserves thee every
Amen;

Mat. 7. 7
Pray.
28. 9.

Luc. 1. 75

Moment will not abate a Minute of all;
 Lu. 1. 75. for this, thou oweſt Him Service, All
 Acts 26. the days of thy Life, Every Hour of the
 7. 7. day, Every Minne of the hour. Thou
 Deut. must do Him Homage at ſome Times,
 19. 9. Injury, at None; Kneel at Times Before
 Deut. 6. Him and pray, but Offend and Provoke
 13. and Him Never. My ſoul! Keeping a good
 10. 12. Conscience is doing Him, This Service.
 2 Tim. 1. In all thy Ways then ſtudy thou to keep
 5. a good Conscience, That is, a Con-
 Acts 24. formity betwixt His, and thy Ways;
 16. His Will, and thy Life; His Laws, and
 2 Cor. 1. thy Courses.
 12. Rem. 12. thy Courses.

1. And ſince thy Thoughts, Words, and
 Deut. 8. Deeds, are the three Courses of thy Life,
 6. How they are to be Run, Take Direc-
 Pſa. 119. tion by His Laws.

5. Pro. 3. 6. And Let Solomon (that Great and
 Hab. 9. Wize King) teach,

14. Pſa. 119. 1. The Government of thy Thoughts.
 5. 6. 2. [Keep thy Heart with all diligence]

Pro. 4. 23 A Little will not ſerve: All is little
 enough. For thou canſt not keep Hand
 or Tongue without this. Their cour-
 ſes being Rivers that ſpring in the
 Heart. Out of the Heart proceed evil
 Thoughts, Murders, Adulteries For-
 nacations, Thefts, False witness, Blasphem-
 ies, Ill words, deeds, thoughts all
 flow

flow from the heart; The Womb of wickedness, the Nest of evil; No Birth, no Bird without it. With all diligence then, look to it. Since the Multiplicity of all ill is from it; a Double, a Treble Watch be ever over it. Watch then, my soul, that no Ill Thoughts lodge in it. Come they may, they will (by force of Temptation or Corruption) but stay they must not. If the Gates of Sense let them in upon thee; do not Board them, do not Bed them, Consent not to them, Delight not in them. Thoughts are like Birds, they come as swift, and fly as High; their Hovering thou canst not hinder, But their Nestling thou maist. If of an ill feather, thou must. Suffer them, and they will Hatch Fledge, and fly Abroad, out of tongue or hand, in Words, or Deeds of wickedness.

If then Flesh or Devil bring an ill thought into thy Heart, Wandring or Wicked, to God or Man (any way Ill), do thou forthwith frown, and Turn it out. Bid it not Welcome, but Avant. And if that will not put it, pray it Away. Groan to God under it, that He may Remove it. And if yet it will not Go, Call in Help from God against it. Seek Ghostly

Ghostly Counsel about it. My soul! If an *Insane Thought* grow too strong for thee, if it grow *Man*, how will it Master thee? Cry out then at first, and Call in more strength than thy own to drive it from thee.

And because it is so hardly got *Out*, if once let *In*; therefore watch what thou canst to keep it out. See to the

Cinque-ports, and at every *Gate* of sense set a *Watch*: And the *Eyes* and *Ears* Es-
37. Psal. 119. specially, as the principal Gates. David
37. had never had so much as the *Thought*
Job 31. of Adultery, had he looked better to his
I. 7. Pro. 4. 25. Eyes. Nor would the *Whorish woman*
& 17. 4. have come into the *Tongue* mans *Heart*,
2 Sam. had he kept her out of his *Ears*. At
II. 2. these *Two gates* *Adam* was *Taken*, and
Pro. 7. 21. Mankind *Lost*. Nor is the *Fort* of the
Gen. 3. 16. *Nec potest* Heart (almost) ever got, till we give up
wix men- those *Outworks*: Gazing on *Temptation*
tis capi, and *Lilting* to the *Devil*, is the Over-
niss per throw of Man. For if the heart be gone,
portas, all is Lost. As the first thing which lives,
hostilis irrat ex- its the last which dyes, as well in spiri-
eritus-- tual as natural Life. If that then be
(Hier.) Departed, thou art a *Child* of death.
Prov. 4. For out of it are the issues of Life. Above
23. all keeping then, *Keep thy Heart*.

Yes, and *keep thy Tongue* too: As
thy

thy Life, Look well to thy Tongue.

The Government of thy words.

It is S. Peters Transcript of King David's proclamation,

Who is the man that would live long and see good days; let him keep his tongue from evil, and his lips, that they speak no guile. Ps. 34.13. 1 Pet. 3. 10.

It is Unruly, and apt to Run to Evil, Jac. 3.2. Bridle therefore thou must have for it. And what is that? Surely Gods Law, is a Bit; his Threat, a Curb; thy Resolution, a Rein (all make a good Bridle.) Pro. 4. 24 Ps. 12. 3. The Bit is in every Mouth, the Curb in every Ear, the Rein should be in every Heart: If the Tongue go against Law, it must come to Judgment. Even Words must be Accounted for; If Vain, thou must Answer for their Idleness; The Judge Assures it. If Vile, Mar. 12. then thou must look to answer for their Illness; The Judge Pronounceth Mar. 12. 37. it. For, By thy words thou shalt be justified, and by thy words thou shalt be condemned. Though but Wind (as they blow from Holy or Unholy Spirit) they waft to Heaven, or Hell. My Son! look to it: Life and Death are in the Power Pro. 18. 21. of the Tongue. This made David roar his in. I said I will look to my ways, I Psa. 39.1 will take heed what I offend not with my tongue.

Apud
Hinc.

Tongue. He will keep it as with a Bridle. He said he would, he resolved it should be so. He did not Bite it Out, as the Young man did his tongue, to save his Conscience; but In he did, and so must thou. My soul, thou needest not be so severe. It's the Trumpet of Gods

^{15.}
and 71. 8 Honour, the Organ of His Praise; (His Servant and Sanctuary must not be

^{Ps. 29. 9} Mate) Do not then Ruine, but Rule thy Tongue Bite it then In; and (if need be) Bite it, but not Out. And the Rein will be more easie, if the Heart be well

^{Mat. 12.} Ruled, For, One of the abundance of the heart the Mouth speaketh [Good or Ill, as it is stored with Grace or Wickedness.] Where no Restraint of ill Thoughts, there will be Liberty for ill words. For what are Words, but Born Thoughts? and what are I houghts but Conceived words? Misconceptions make Mis-shapen Births.

^{2 Pet. 2.} Seest thou not, O my soull How Un-
^{18.} shaft Hearts have Tongues full of Fil-thiness? And a Stews is in the Mouth

^{Jud. v.} when a Whore is in the Heart? Have
^{33.} not Prophane Hearts, Tongues full of Ungodliness? A Hell in the Mouth,

^{Mat. 12.} when the Devil in the Heart; Have
^{34.} not Uncharitable Hearts, Tongues full

of

of flanders, and Censoriousness? A Pro. 33.
 Knife in the Mouth, when a Butcher¹⁴ and
 in the Heart? Do not False Hearts fill^{14. 2.}
 Tongues with Lyes, and Deceitfulness?
 A snare in the Mouth, when a Fowler Hos. 9.8.
 is in the Heart? Do not Proud Hearts Ier. 9.5. &
 fraught Tongues with scoffs and Disdain- Isa. 57.4.
 fulnesse? An Ishmael in the Mouth, when
 Lucifer in the Mind?

No Ruling thy Tongue then, without
 Governing thy Heart. Yet thou art
 Roun'd, if it be not Rul'd. Wickedness
 was the ruine of the World. And the Gen. 6.
 Tongue (Unrul'd) is a World of wicked-^{12, 13.}
 ness. They set their mouth against Iam. 3.6.
 Heaven, and their tongue walketh Psa. 73. 9
 through the Earth. But do not thou
 thine. Blaspheme not, Curse not, Swear
 not, Speak not what is Ill, or Mean, of
 God: that's to set thy Mouth against
 Heaven, and thy Darts against it do^{2 Kings}
 but fall on thy Head. Nor give thy Lips^{19.32.}
 leave to do all Mischief to man; that's
 for thy Tongue (like the Devil) to
 Run through the Earth. — Mischieve Ezek.
 not his Good Name; Its to Murder^{22. 8.}
 more then his Life. Dost thou cry out
 of a Wound in thine, that dost Murder Pro. 18.
 anothers? Doth not that very Outcry^{8.}
 Condemn thee of that Murder? And
 is

is it not justice (both Gods and Mans) that thou shouldest suffer *Slander* that
 Jam. 4.12 Dost so much? and for thy *Murther* go away with some *Wound*? *Murther* not anothers *Soul*, more dear then his
 Name. An unjust *Condemnation* makes
 Mat. 7.2. a *Murther* of the *Execution*. Keep
 Rom. 2: then from *Censure*, that thou commit
 12: nor *Murther*. Be not thy Brothers
Judge, lest thou give thy own *Doom* For
 (my Soul) if thou dost the same, or like
 to what thou *Condemnest*, His *Doom* is
 Rom. 2. 3 *Thine*. Nor wilt thou escape mans more
 then Gods. For Observe it; Great
Censures are greatly *Censured*. Have
 then thy self to the *Bar*, before thou
Sentence another; and thou wilt *Acquit*
 him to *save* thy self; or *Forbear* him,
 that thou maist *escape* the *Bar*.

But do not Murther *Mankind* (if
 thou wilt *Man*). *Communication* is the
Band of it. *Trust* the *Tye*; *Lyes* loose it:
 Acts 5.4. Eyes are great *Wounds* to *Conscience*
 (they rise directly against it) and the
 Hos. 4. very *Death* of *Society*. They do plainly
 1. 2. Overthrow it. The *Bane* and *Blot* of
 Joh. 8.44 man. They make his *Mind** *Adulteress*,
 * *Sermo* and his *Wards* *Illegitimate*; *Bastards* be-
conspicuitur in adulte-
 710. got by the Devil, upon the *Heart* of
 Man. He is their *Father*: Speech from
 the

the Mind is the Natural Issue of words
 (Mind and Tongue are as Man and
 wife for that issue) but Against it, is a
 Child without a Husband, out of Mar-
 riage, Spurious. And therefore no Heirs Rev. 22.
 cut out of the City, no heirs, except the 15. & 21.
 Devils, to a Portion in his lake of Fire. 8.

And rightly that; In the Fire, Because
 a Fire-brand. Yea, so my soul, Every Jam. 3. 6.
 ill Tongue is, A Fire-brand of Satan in
 Mans Mouth, which sets all the Body on Ps. 120. 3
 fire, and Burns the soul with it ; sets the
 little World on fire, yea, and Great One
 too. Kindled from Hell, and Burning
 for it, and to it.

Dear Soul! Save thy self from this Ps. 141. 3
 Tort. Pray Gods Watch over thee, Set
 a watch, O Lord, before the door of my
 Lips! And do thou set a Lock upon it, Ps. 39. 12
 Hold it in. It will Trip and Fall if it
 do Run out. Impossible it is, to Speak
 Much, and Well. A man full of words Ps. 140. 3.
 cannot Prosper, because he will Err, Pro. 10.
 If Dinah Gad without Wit, she will not
 return without Shame. For the Tongue
 to be Wagibond, is the way to prove
 Prostitutes. Besides therefore Natures
 Bars (Lips and Teeth) Put on it the
 Lock of reason, and shut it up in Jam. 1. 19
 linee, so shall it be kept from Much
 ill;

ill; and let Grace keep the Key, so it will be kept from all. That will make it, and thee both perfect; Because, thy Tongues Rule argues thy Heart in Obedience; and that, Thee. The Hand being more easie to rule, then the Tongue.

Psa. 37. And those Three are all, Hand, Heart, and Tongue.

Act. 24. Hand then is One. *My soul!* Thou must look to it too.

Mat. 22. The Government of thy Works.

37, 38. And canst not better, then as Devil directs it; and that is,

Rom. 13. And canst not better, then as Devil directs it; and that is,

10.

Mic. 5. Eschew evil, and do good, and th'ell forgive you.

Mar. 23. Do no Injury to God, nor Injury

to Man; and thou doest No ill: Do

Mat. 22. what He Commands for Himself First,

21. and for Man, Next; And thou doest

Psi. 50. Good. Observe it (*my soul*) as a Plau-

14, 16. sable, but damnable Deceit: An Inno-

Mat. 7. cence from ill, will not serve with a

Rom. 2. Negligence of good: As thou mightest

22. Not be wicked, thou *Must* be godly. As no

Iacob. 11. Be wicked, thou *Must* be godly. As no

Heb. 13. Wrong, thou must do, *All Right.* And

18. yet a Diligence in good will not dis-

Act. 23. charge without an Innocence to ill; As

Ezech. 19. thou must be *Just* and *Religious*, thou

6, 8. must not be *Intemperate* and *Sacrile-*

29. gious! Indeed thou art *Neither*, if not

both.

both. For the Law (*Gods Way*) is
for Both ; and Conscience (*Thy Guide*)^{Lam. 2. 10}
looks at His Law. Thou maist no more
Steal thy Neighbours Bed, then his
Cloak; nor Take away his Goods, then
his Life; Thou maist no more kill thy
self at a Table, then a Duel; and maist *Plures*
as well Kill, as Sterve, thy self: Nor ^{nec et cr-}
maist thou more Eat out of Time then ^{pula --}
Measure; nor deny thy self due Repose
then Repast; nor do it to Others more
then thy Self. For, this is all one, to
Distemper the Body, and to Destroy it.
And though the Body be but thy Ser-
vant, it's too Good for thee to Kill it.
Indeed thou dost so much Wouna thy
self, and Lame thy busyness, as thou
dost Hurt it. Away then my soul ! As
way, as with a Gluttons Board, and
Wantons Bed; so with Untimely Foods
and Sleeps, if thou lovest either Health
or Heaven: Thy Diseases become thy
Vices by a Wilful Negligence, and Soul
and Body, Both Full of Diseases.

Nor maist thou use God worse then
thy Self. Thou must no more Rob Him ^{Mal. 3. 9.}
of his Goods then His Glory; nor of His ^{Pia. 29. 2}
Service, then his Goods. Nor shouldst ^{Exod.}
thou more Spaul on His Name, then ^{20. 7.}
Spit in His Face! In a word, To Love, is ^{Lev. 24.}
to ^{15.}

to do all thy Works. For then, thou
 Rom. 13. will do God right first, and thy self
 8. next; and thy Neighbour next thy self,
 1 Tim. and that's All. All, that either Law, or
 3. 5. Gospel asks. For all is but,
 Tit. 2. 12 To live godly, and righteously, and
 soberly in this present world. And as love
 Mic. 6. 8. is (in sum) all that; so Charity is (in
 Rom. 13. sum) all Love. God himself makes it
 10. short. All Love.
 Mat. 9. 13 chief of all. He will have Mercy, and in
 and 5. 23 Sacrifice. He gives it. Place before Piety.
 24. He loves thy aims before his Offerings,
 Heb. 13. and had rather see an Empty Altar,
 16. than an Unreconciled Bronzer. Nay, for
 Gods sake to do man good, is to make a
 Phi. 4. 18 sacrifice of Mercy. Almost sues and
 unacceptable Sacrifice, and most Honorable
 Proy. 3. Piety. No marvel then, if it take place
 27. of Justice.
 Deut. 15. The truth is, it is a Piece of it; and
 7. so Principal, that in the Holy Tongue,
 Ps 112. 9. one word speaks Both. נְקָדֵם
 Mac. 5. 7. Debts to the Needy, by His Law who
 Luke 11. is Lord of Thee and Thine; and the Pay-
 41. ment so good, as Procures from Him a
 Dan. 4. General Acquittance, though but a
 27. Particular Duty. Nay, not a Canall
 34. 35. only of the Debts, but a Crown to the
 Prov. 19. Debtor. And wonder not at it, O
 17. my soul, since it makes thee Creditor

worthy God, and Benefactor to thy Sa- Mar. 25.
mour. As if (as all is Nothing with- 4.
out) Nothing were All, with Charity, 1 Cor. 13.
the chief of all. 2 Cor. 13. 23.
1 Joh. 3.

As then it is in thy Power, shew it: 17.
Abate some thing of Back and Belly, 1 Cor.
rather then have Nothing in thy power. 16. 2.
With thy Superfluities Provide the
poor of * Necessaries. Did they give * Super-
their Ear-rings to make a God? Wilt thou di-
thou quit Nothing to Save a Man? sum ne-
Shall all be Lavished away, that should cessaria
be so Laid out? All to Vanity, Nothing paupe-
for Mercy! O, my soul, Tremble to Eph. 4.
think how such Accoures will pass at 28.
the great Audit-Day. If thou canst at Exod.
once Discharge thy Self, and Oblige thy 32. 3.
God; why dost thou Bind ever thy Job 31.9.
self by such actions of Waste, to answer Ezek. 16.
Divine Justice, at the Dreadful Day 49.
of Judgement? Dear soul! Read, and Phil. 4.
Avert the Doom, thou canst not 17.
Answer it. Yea, see it in Execution, and Luke
quake to see it. Dives, that would 16.2.
not give a Crumb of Bread, hath not a Mat. 19.
Drop of Comfort. How much bet- 21.
ter had it been to have Fed Lazarus, Luk 16.
then Fared so deliciously? To have gi- 22.24,25
ven Alms, then received Torments?
not to have spent so Much on the
Flesh,

Flesh, rather then End in Fire? Dear soul, be thou more Devoted to Charity, let that never be thy End! Look to all, but to that above all thy Works, as thou dost unto thy Words and Thoughts.

This, my soul, makes thy Conscience Heb. 13. Good, and thy Service great, when it 18. takes care to Keep all thy Ways right.

Ps. 119.6 Indeed it is that (then which nothing is more precious) to give thy Self a Holy Sacrifice, unto His Service, Nothing is desired more.

Rom. 12. I beseech you therefore brethren by the 1, mercies of God, that ye Present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service:

The sum of this Soliloquie.

Ps. 48.13 God being our God, even unto death, must be served all our life.

Our Conscience of all our ways, is His Perpetual Service.

To look to our Thoughts, Words and Deeds, is to have care of all our ways.

1. The Heart must be strictly Kept, because the Spring of all ill is in the Heart.

First

First Motions must be repe'd, and the
Senses well watcht, if we will keep the
Heart.

Eyes and Ears must be chiefly watcht,
of all the Senses.

2. The Tongue must be Bridled, as we
love our life.

Gods Law, and Threat, and Mans Re-
solution make a strong Bridle.

The Tongue will be easily Rein'd, if the
Heart be Rul'd, and hardly else.

It will fly out, if God Keep not the
Door of the lips.

Taciturnity is a good Lock to keep it
in.

3. The Hand must be Bound from Ill,
to Good.

To God and Man it must do no Evil, Act. 24.
but all Good. 16.

True Love Performs all.

Charity to Man, is by God accounted
as the Principal, and Total of Love.

If we have to spare, we must spend;
if not, Pinch rather then want to Lay out
on Works of Charity.

T

Wednesday

Wednesday-Soliloquie.

Remora's or Hindrances in Religion.

O R,

A Soliloquie Shewing the Soul the Errors and Dangers in the Ways of Godliness, and How to Avoid them.

MY Soul! To keep thy self continually Serviceable to thy God, is a great and hard Government! More to Rule

Pro. 16. thy Little, then the Greater, World; but 32. & 25. will be Eased by some Helps which are 28.

to be had; If thou wilt Avoid what Hinders, and Observe what Furthers thee, in the way to Heaven. And if thou dost survey all, thou wilt see, that False Principles, Bad Customer, Vile Companies, Vain Scruples, and Ghostly Negligences are Principal Bars and Hindrances. Conscience is Gods Clock, to Teach thee how to Know, and Spend thy Time in His Service, but Given thee to Keep: If then the wheels be Ill that Move it, or Dial False that Guide it;

or

or It Kept *Foul*, or thou *Forgetful* of it, how should the *Motion* possibly be *Rectified*, and it go *Right*? And (my soul) *Principles* and *Habits*, are the *wheels*; *Examples*, *Dials*; *Scruples*, *Dusts*; *Rests*, *Forgettings* of it.

Mind and *Will* are the *wheels* on which *Humane Actions* move; *Ill Principles*, and *Habits*, *Spoil* the *Wheels*. And (of many) as the very *Pests* and *Perversions* of all *Regular* life, Eye these: as,

I. Ill Principles.

1. *To think thy self good because thou seest others Worse.* For so there shall be but *One man, Bad* in the *World*, to wit, the *Worst*. Nay not *One*, because Eph. 2.2; be he never so bad, the *Devil* is *Worse*. Rather, Judge thy self bad, whilst thou seest a Better, because by the grace Eph. 3.8; of God, didst thou *Equally Pray* and *Endeavor* it alike, thou mightest be as *Good*: By leave of that thou maist be very *Naught*. That Principle therefore is bad: And no better,

2. *To think thy self not bad because Particularly good.* So *Abimelech* had been as *Good*, as *Abraham*. God Gen. 20. knows he did not Adulterate *Sarah* P. 115.6. (*All or Thought*) For that his heart was

^{a King.} Upright. Yea, but if it *Encline or Lean* to *Any Ill*, the heart is not *Right*: for then (since there is some *Sin* which Every one *Hates*; because a *Contrariety* of *Sins*, and some he *Loves*) the World (which hath *Many*) would not have *One Hypocrite*: And since no man is *Universally Ill*, there should not be one *Sinner*. I may walk in the *Dark* by that, and therefore it is false *Light*. So is it,

^{Mat 5.} 3. To think my life good, if my Heart be Honest. (If my life be not according to my Heart) Saunt then needed not be ^{1 Tim. 1.} Converted, for he did Blaspheme and ^{23.} Persecute, from an Honest heart. And ^{Act 26 9} Uzza should not have been Smitten, ^{2 Chron.} for he Meant Well, when he Did Ill, in staying the Ark. A wrong Meaning mars a Good Action; a Right, makes not a Good Conversation. Not to be Hypocrite, is good; and so it is, not to be Prophane. Not to Shew more good then I am, is Good; but not to Be less Good then I should be, Better. So then if I Think as I should, I must Do as I think. Else as Doing Contrary, is damnable Hypocrisie; so Doing Less, is Inexcusable Negligence. Yea, a Bad tongue or hand, where the Mind is good,

^{Jam. 4.}

17.

be-

becomes more Inexcusable. So then to think, is Error. And so it is,

4. To think my Self Good, because Godly by Fits. Why? Every man is so; When the Fit is on him, Pharaoh himself, is a Saint; will, Confess, Pray, & promise, any thing. Whilst the Plague is Warm, his Iron-heart Melts; but if that be over, as Hard Iron, as ever. A Saint is Gold for Substance, the same ^{Exe. 8.3.} In, and Out, of the Fire. A Miscreant sometimes will be a Saint; a Saint, never Miscreant. Under the Cross, he may ^{Pet. 1. 7.} be more Tender; At a Communion, more ^{2 Cor. 15.} Devout; Never Debaucht and Obstinate. A Habit of strength (not a Fit) makes a Healthy man; A Constancy of good carriage (not an Act now and then) makes a Holy one. We shall be judged by our ^{Acts 24.} Ways (not our Steps.) So to Think then ^{Mic. 5.7.} and Do, is damnable Error. And, ^{Eze. 7.3.}

5: To think my self good, because my Belief is Right. If so, the Devil will not be Wrong. He Believes there is a God, and Christ His Son, and the behaviour of the World (so far a Christian, most Orthodox in his Faith) but hath Hate to God, and Rage to Christ, and so in an ever Damned Condition, because Inveterate Ill in his Course. A good Belief

1 Tim. 5. *Lief and life, both, make man Good.* A
 5. 19. *Rightness in Religion and Conversation,*
 Job 1. 8. *Perfect a Good man. Believe my self a*
 2 Cor. 11. *Cherubin and Live not a Saint, I am*
 14. *but a Devil; To my Phancie an Angel,*
but in Gods Eye, a Friend. My own
 Tit. 1. 16. *Elect, but Gods Reprobate: The Prin-*
ciple is Dawn'd which cheats the Soul
of Heaven (if Believed;) And so it doth
Thousands,

6. *To think, the Soul melt, if Ab-*
solv'd of her Sins. (If I Sin in Hope of
Pardon, and after Fall again into Sin.)
My soul! Where Confession is most
Used, souls are thus much Abused. But
Bless thy self from that Error: Do
not thou so much abuse thy self. To Sin
 Deu. 29. *in a Presumption of mercy, is not the way*
 49. *to Pardon, but Judgement, Nay, cuts off*
all hopes of Pardon, because to be left
to the Judge without the Plea of an Ad-
vocate. For that, is Mercy, which thou
haest Abused, and so thou wilt have Ju-
stice without Mercy to Extremity; for
 Rom. 2. *Offended Justice will punish nothing*
 4, 5. *more then Abused Mercy. And if*
God do not Give the Pardon, the Priest
cannot Seal it. For what he doth is
 Ioh. 20. *In the Name, and, By the Order of God,*
 22. 23. *whose Keys he carries, nor to do*
what

what he will, but Should, in His House. Mat. 16.

My soul! When Gods Minister due-^{19.}
ly Absolves thee, Himself Pardons

thee; but if thou Steal thy Pardon, thou
gettest it not Duly; and if thou Can-
celle after it is Got, as good not get it.

And to Pretend Penitence to such a
purpose, and Presume to offend, before
and after such a Purchase, is first to
Steal a pardon, and then Cancel it. To

make Gods Pardon, a patent for Sin is
ill. And,

To think practice of Piety belongs
to the Cloister and Clergie. Their Ob-
ligations may be More, but thy Duties
are no Less. If a Man (whoever, or
how, or wherever thou livest) thou Ow-

est thy God the Essential Duties of
Piety as thy Maker, Preserver, and
Redemer too (by the Greatest Obliga-
tions. And For this (Whosoever thou

art) must be a Priest. (A Priest to Offer^{17.}

God that Sacrifice.) And whereever^{A.D.C. 116}
thou art, must have a Cloister (Place^{1 Pet. 2 5.}

and time to Sequester thy self) from^{2 Cor. 6.}

the World, to His Service. Though not^{Mit. 6.6.}

Religious Votaries, all must be Religious.^{19.}

That belongs to all.^{Psal. 3.}

My soul! Thou hast seen Seven Guides^{18. 20.}

which mislead Millions out of the Way^{Rom. 12. 1,2.}

so ill.

to Heaven. As thou hopest to be

Pi. 95.10 there, Know them All, and Shun them.

Mat. 15 For if error be thy leader, thou canst not

24. be in the Right way. And as Principles,

2. Ill Habits,

They are to be Avoided, my soul! For these will Carry thee wrong, though thy Mind be right. And this, will Wheel thy Heart, as the other do thy Mind, wrong. But the Soul goes wofully

Away, that is Misled by both. An ill

Gen. 6. 12. Custom, is a second Nature. And that was Depraved enough at first to do ill (it needs not a Second.) An Inveterate

Disease it is, which to keep, is Death; and to leave, Impossible. O my soul! Sin is thy Blackness, and Vices thy Spots;

but by Continuance become not Accidental, but Natural; and what Lavur will wash off an Ethiopian Blackness?

or Fuller, take out, a Leopards Spots?

Why cannot some Speak, but Swear?

Why do not some Talk, but Lye?

Why cannot some live more without

Drink than Breath? And others, no

more want their Lust, than Sleep? But because their Tongues have got the

Custom to Speak; and their Bodies the

Rom. 6.5 Habit, to Do evil? Live not then

Lk 8.21 in Sin, as thou wouldest not Dye in it,

Naturallize.

Naturallize it not, if thou wilt not *Dye*^e for it. Reiterate not the *Acts* of it, if Heb 3. thou wouldest not Naturallize it. What 11, 12. thou canst, Commit not the first *Acts*, and thou shalt not Reiterate it. If thou hast been Overtaken with the First, Run Gal. 6.1. away from a Second, lest a Third, Over-run thee, and Leave thee in the way of death, Yea, at the very Door. For, my soul !

Hardness of heart, is the Threshold of Hell. And many Strokes of guilt will Anvile it to Hardness. And then, as much Sense in that, as will be in thy Conscience. And then, as much Blushing in Brass, as will be in thy Countenance. Entrance tears off the Vail of shame ; but Continuance Whores the Forehead ; And so, My soul, it is with all Sin as that, One. Entrance Conceives Continuance : This, Begets Custom ; And That, Impudency ; And It, Vengeance. Say then, my soul ! Say, and do, with Humble and Holy f.b,

Once have I Spoken, but I will not answer, Yea twice, but I will Proceed no further. No: Thrice may carry thee so far from God, that either thou Carest not, or Canst not, Return, and so must go, and Proceed. Proceed for Want of

Apoc. 22. 13. a Timely pause, till thou come to a Fatal period. Beware then of Bad customs; And so do by,

Pro. 4. 14.

Hos. 7.
6, 7.

Ps. 6. 8.

Pro. 1. 10

Mat. 26.
69.

Prov. 13.

20.

3. Lewd Companies.

Indeed, The Way not to be strick with those, is to Fence against these. For they wil both Infill the one, and Induce the other. That, as they are Schools of Error; and This, as they be Forges of Wickedness. Those Within, these Without, both Lead to Lewdness. According to the Dials next us, our Watches go; and Wrong, if they be Set to wickedness. When David therefore would have his Go right, he bids these be Gone; Away from me ye wicked, for

I will Keep the Commandments of my God. That is, His Conscience cannot

go Right, if their Company be not Away. How should we go Right, and Be with them, that are Wrong? Saint Peter (though fully resolv'd and warn'd against it) has Fell into his Fearful Error. The way of Christ lay not through the High-Priests hall; nor will Devotion Kindle but Coal, at such a Fire. A Spark amongst live-coals holds it's heat; Amongst dead, it dyes. My soul! If

thou canst not Decline Evil-lovers. Delight not in them, they will Damp and Dead

Dead

Dead thy spark. Civility with all, is Prov. 6.
 Good Familiarity Dangerous. Thou 27.
 maist Live amongst Gods Rebels, thou
 must not Love them. If thou dost, thou
 wilt in time be Like them. Dead (as Eph. 5.11
 they are) to all good; (As the Living Mat. 8.28
 Bodies Chain'd by the Tyrant, to the Eph. 2.1.
 Dead;) And Buried (as they are) in all Mezen-
 ill; (As Sound Bodies living with the
 pestilent catch their Death.) And (with-
 out the preservative of Gods great Jud. v. 23
 Mercy and grace) Damn'd with them,
 for both. (As those that are Found with
 Rioters) incur the same Doom. How Lu. 6.25
 dost thou Fear their Condemnation, Num. 16.
 and Love their Company? How canst 24.
 thou Laugh with them in this World, Apoc. 13:
 with whom thou wouldst not Houl in 4.
 that other? Why dost thou dread a
 plague Body, and sit with a pestilent Ps. 1.4.
 soul? Surely thy Soul is better then Cathedra
 thy Body and her plague worse; and Pestil-
 ence. that Infection greater. Read; Lord have 2 Cor.
 mercy on them, Writ on a Sinners Dior, 11.3
 When thou dost see in their lives, a 2 Tim. 4.
 Profer to all Gods Commandments. Pro. 4.15.
 And, my soul, say, Lord have mercy Acts 2.
 on thee, for Daring so much in spiri- 40.
 tual dangers, and Lord have mercy on
 thee, that thou do not further Dare
 so.

so much. Shun Prophane Companies ;
And as not go the way with these ; So
do not give the way to ~~comes~~ ^{comes} & ~~thine~~
~~that~~ ¹¹⁰ ~~110~~ ¹⁴ Vain Scruples.

*My soul ! Two things God desires ;
Thy Joy in His Service, and His Com-
fort in thy Life ; The Devil a Friend
to neither, seeks to Rob thee of both ;
And thy Scruples are his Thieves. If
they Overtake and Overcome thee, they
will Bind thee from the One, and Beat
thee out of the Other ; Taking both thy
Heart from all Duty, and all Joy from
thy Heart ! Believe it, they will give
thy Spirit no Freedom, and thy Consci-
ence no Rest.*

For when thou shouldest be Doing
good, thou wilt be Disputing it ; when
at Gods Work questioning thy warrant ;
when Acting and waiting on His Ser-
vice, Entertaining Arguments about it.
Thus, when Others are well On their
journey, thou art quarrelling thy Pass ;
Tudg. 22. and dost either with Balaams Ass stand,
27. and not move at all ; or with Pharaohs
Exo. 14. Chariots, drive on heavily. And no
23. Wonder ; For the Wheels are off. The
Mind becomes Dark, the Heart Dull,
the Spirit Dead, the Conscience Dar'd :
Nothing but Weakness and Wavering,
and

and Trembling, and Chilness and Confusion in the Powers of Action, and so Either none at all; or a Stupid, Trepid, Troubled Motion. These be the First-fruits of thy scruples (Fetters and Snares.)

And what then the Second, but Heart-Gauls and Gripes! They will Beat thee, till they leave not one Sound Part of Comfort in thee: Scourge thee with Thoughts, Saw thee with Doubts, Wrack thee with Fears, Torture thee with Perplexities, till thou hast neitheir Joy of Duty nor Life; Leaving thee in a Labyrinth of wo, Doleful, Dismal; full of nothing but Damps of joy, Dumps of Spirit, and Distresses of Conscience.

And here, my soul! Take View and heed, of the Devils boundless Craft, and rage, when he cannot make thee quick to ill, he wil make thee Dead to Goodness. If not Dissolute, Irresolute; If not Debauch'd for Hell, Distracted Heaven-ward. If Loose of life, then Conscience It self, is a Scruple; if Strict, then Every Scruple, is a Conscience. First, he would have thee have No Conscience; and if not, It, to be All Scruple. With the Prophane, Even Careful Piety goes for

1 Pet. 5.8

for Holy Lunacy; and Motions of Holy Spirit, for fits of ghostly phrensic. But to the *Religious* he persuades, what he can, what they *Do*, and *Are*; all to be profane. So when he cannot make our hearts *Hard as Flint*, to Bad purposes, he makes them *weak as water*, to Better.

And This is the *Malice of the Devil*. When he cannot have *Us* in Hell, to have *It* in us. To *Torture us with our Scruples*, when he cannot with his *Torments*. Now, to have us without the comfort of Heaven, because not ever without the joys of it. He would have all like himself, if they will not go to it, carry Hell with them.

But, Dear Soul, do thou Defeat his *Devices*! A *Scrupulous Conscience* is as *Unsafe as sad*. Thy *Scraples*, as they are thy *Gloves*, and *Rods*, so they will be his *Skyrms*, if they continue so. Skrews to wind thy thoughts up through *Doubts and Fears*, to the utmost *pin of Despair*, and either leave thee there, or let thee down again, to as ill (though a more merry pin) of thy First estate, in *Presumption*. They will *Hoist thee up from Atheism*, till they have thee to *Superstition*, and then

then let thee Fall to *Atheism*; again, So Niceness of life ends often in Retch-
lessness of Conversation. When Satan
cannot make our Hearts Tough enough,
he makes them Tender too much; and
from that *Excess*, brings them again,
and so makes them to be tough.

My soul! If Well and with Wisdom,
thou canst not be *Enough*; but if Vain,
and Ill, Conscience may be too *Much*
Tender. And abundance of doubts and
scruples will make, and prove it, *so Vain*;
that's the Devils *Design*. But how then
wilt thou *Defeat* him?

Sure, Never without the *Aids* of
God; and therefore thou must *pray* His
Help. And *Oftent* not without the *Help*
of Man, and therefore thou must take
his *Aid*. If the *Clock* of Conscience
Stand or go not *Euen*; it may be, be-
cause the *Wheels* are *Foul*, dust disorders
the *Wheels*. *My soul!* What are thy
Scruples but those *Piles* of Dust (scarce
Visible to the *Eye*, yet *Hurtful* to the Job 33.
Clock) and Who then must direct thee,^{29.}
but some Skilful *Master* in the *Art* of
Souls? Some Upright *Judge* in the
Cases of Conscience? If thou then canst
not (without danger to hurt it;) let
him *Clean* thy *Watch*, and *Clear* thy

Dust.

Gal. 6.1.
Heb. 5.
14.

Dust. Or, Go to some of Experience, if thou wantest One of that Skill: But not to one Subject to like Niceties; for their Advice will but Confirm and Multiply thy Scruples. And Thy self maist concur with thy Prayers, and their Counsels.

In the Name of God, Go on, in thy good way, and against Common Errours and Faitries, Encourage thy self with Christs Merits, and Gods Mercies. Let known good, be Done, and Ill Shund, Acts 15. from an Upright heart; and if any thing Fail, it will be Pardon'd, and (if Ps. 42. 14 Necessary) shall be Known. Kill Go-
1 Kin. 15. 5 Job 42. 7 Phi. 3. 15 liab with his Own Sword, Scruples by Scruples; Make Satans Skrems Gods Engines. Skrew up thy self to a Better, and Greater care of Godliness, by the Force of thy Scruples. What they Pretend, make them be, Movers and Sollicitors for Gods Service; And with One Scruple Kill, all: Have them in jealousie for Naught; Bawds of Satan, though in Virgins Attire, and Entertain none but One, to Scruple all Scruples. Make not, Sbie (nay make Conscience) of this; It's the way to Clear all out of Conscience. Harder for the Soul, where the Body doth Assist; and the Humour

Harmone of it is (as in Adelancholike
Tempers) to Raise Jealousies and Fears:
(For that is to Empty a Pool when a
Spring Feeds it:.) Yet even so, it *May*,
and *Must* be done; and, Because with
greater *Difficulty*, with better *Accep-*
tance. Look to thy self then, O my
Soul! and Cherish not but Banish Scru-
ples. And so thou must,

3. *Ghostly Negligences.*

Temptation and Corruption are the
Parents of mans Sin, and Bane (Far-
ther and Mother of all Mischief.) And
Idleness is the Mother of Both: It is
the *Stair* that takes in, all Temptation, *Cbysoft.*
and the *Pool* that holds in, all Corrup-^{1 Tim. 5,}
tion. The Devils *Pillow* where he *Lies*, ^{13.} *Pulvinar*
and Sins *Bed* where she *Conceives*, and *Satans*..
Brings forth all *Wickedness*: O my
soul, Lay not *Him* a *Pillow*, that Comes
for thy *Death*, and make not *Her* a
Bed, that stays for thy *Destruction*!
Believe it, Where thou dost place the
Bed of ease, he will set up the *Chair* of ^{psal. 1;} *L*
Besilence. The Devout Saint did; ^{S. Hierom}
Ever finding something to *Do*, that the
Devil may never find him at *Leisure*
for his *Service*. If he do, even *David*
himself, he will put him on *Desperate*
and *Damnable Employment*. It's said,
Better

2 Sam: Better be idle then do nothing. But surely, better be Doing any thing (if not naught) then be Idle. Thou canst not be Idle, and do no ill. It puts thee into the School of vice, and the Devil will be sure to Teach thee. Better indeed do Nothing then Naught; for that's worse then nothing, the Worst of any thing. But as Impossible for Waters to Stand and not to Stink; so it is not to do Naught, if Nothing. To be Found then at the last day doing well, be seen in this ever doing Something. If not always at Spiritual work, at Some Civil, and Innocent Employment. Though thou needst not Work (as most) for thy Living, thou hast as much to do as any, for thy Life. Eternity (my soul) that's thy Life; And thy life, that's the Time to work for Eternity. Thou Camest, and Continuest in the world to Do that Work. How then darest thou Ravel away that precious Thread? Trifle away that Time? O that God should set so Great a Price upon it, and Man so Mean! Man? Yes, my soul! But not every man: Man in Hell doth not. O! If they had as many Worlds as Shrieks (Ten thousand thousand Worlds of Worlds) How willingly would

11.2.
Nihil a-
gendo
male age-
re discis.
Præstat
nibil
quād ma-
lē agere.
Luke
12.43.
Acts 9:
39.
Psal.69.
33.
Momen-
tion & quo-
pendet
eternitas.

But would they give them all, for a Little
 Time ! Time on earth to Repent, and
 Escape the Damnation of Hell : The
 Depth of whose wo, is Wailing and
 Mourning their hands, and hearts, for Luk.
 God lost Eternally, because Time Irre- 13.28.
 coverably Gone, Which well laid out in
 his, might have Saved that Loss. And
 O Man on Earth, Wilt thou not be wise
 ill in Hell ? My soul ! Be not thou
 the man. Number thy days, and apply
 thy heart unto Wisdom. Pray God
 thou maist. Thou wilt not let it on
 Folly ; if thou Number them, Thou
 wilt find them Few, and none to be
 Spared. Thou wilt find Many Spent
 (Yea and Mispent) of those few. Thou
 wilt find Eternity to depend on those
 poor Remains ; Thou wilt find, as
 those are past well or ill, a Happy, or a Rom. 2.
 Miserable Eternity. Thou wilt find, 7,8.
 that all Ill-spent are the Devils (none 2 Tim.2.
 of thy) days. And canst thou look 16.
 that the Days of Heaven should be Acts 26.
 thine, when thine on earth are the Psa.89.
 Devils ? The Total is, Time is as Pre- 29.
 tious as Bliss. He neither Values God
 nor Himself, that Accounts not of his
 time. He that will not Lose Eternity,
 must Number his Days. And so wilt
 thou

thou, if wise, my Soul. Redeem what is lost, by a better Thrift with what is left. Now lay out No more on Vanity, All For Eternity?

Isa. 35. Doth not the Clock of Conscience tell this? Though Wheels good, Dial ^{and} go right, all Kept Clean, yet if not in kept Going, not daily Wound up, but oft Hung by, and forgotten, will it Strike just; so Sloth Dis-times the Conscience.

Heb. 13. It is good, and goes well, when, as Gods Law sets it, It keeps Due time for Good, and None; for Ill (Doth this Never, that in Season:) As the point of that, there are not Twelv^r, but Ten Decalogus Hours in this Clock.

All when it keeps Conformity with them, it Points and Strikes Right; But Luk. 1.6. Without Care to see, and have it go right, it will not Keep it. And that must be the more, Because no clock so soon out of Tune, if the Care be not much. My soul then, If thou wouldst not have Conscience Ill; be not thou Idle. Let the clock in thy Ears Mind thee of the Clock in thy Breast; As the Devout Man did, who was wont to say, O Lord God! another hour of my life is now past, and

what account can I give thee of it? So
at is said he (so say thou) so oft as thou hear-
sity, el the Clock.

And so, my soul, thou seest the Stops
ence and Stumbling-blocks in Gods Service;
Dial them, and thou wilt better walk
not pain His Ways.

Wherefore lift up the hands that hang Heb. 12.
I let down, and the feeble knees, lest that 12:
only which is lame be turned out of the way.

And,

Take heed, lest there be in you an evil Heb. 3.
Heart of Unbelief in departing from the 22.
this Living God:

The sum of this Soliloquie.

That God be duly and daily served,
what Hinders must be carefully shun'd.

There be Five great Impediments to
true Piety, and the constant service of
God.

1. Ill Principles are great Impedi-
ments, viz. That I am good, and in good
state towards God,

1. Because others are Worse.

2. Because particularly good.

3. Because my Heart is honest,
though not my life.

4. Because

4. Because I am Godly by Fits.
5. Because of Right Religion, and Belief.
6. Because Ministerially Absolv'd if not Penitent.
7. Because it is for Cloister'd and Church-men onely, to be what Others need not, Strictly Religious.
2. Bad Habits are great Bars to Religion, because they Turn and Confirm the Soul against it.
3. Lewd Companies. Inconsistent with good Courses. Pests of Souls, and to be shun'd, as Plagues.
4. Vain Scruples, great Prejudices in Pious Action and Consolation. Acts of Satans endless Artifice and Malice to be avoided Much, and How.
5. Ghostly Negligences, Mothers of Sin, Nurses of Temptation, Satans Advantages and Agents; Undervalues of precious Time, Sellers away of Eternity, which no Treasure else can Redeem, and It self (if gone on earth) past redemption in Hell, where Worlds would be given for a little Time.

Thursday

Thursday-Soliloquie.

Helps to Heaven and Happiness;

O R,

Soliloquie, Acquainting the Soul
with such Holy Reliefs and Ayds, as
will much Facilitate and Further
Her Course and Progress in
the Wayes of Piety.

(In two Parts.)

FIRST PART.

Holy Meditations and Motions,
Great helps to Piety.

MY Soul! As those Avoid-
ances observed, thou canst
Hardly be Bad; so some Re-
liefs being had, thou wilt be
More Easily good. And, by the Grace
of God, thou maist receive all those re-
liefs. Thy own Thoughts, and Ende-
vours may contribute All. If thou wilt
Employ thy Mind and Parts to Think
and Do, what may advance thee most.
The Ayds are not small which may be
brought

Helps to Heaven.

brought in by both. And first Improve thy Mind, for that may do much, by,

*Meditations great Promot'rs
of Piety.*

A Power that can daily Mount to Heaven, whither the Body, till the Last day, cannot come. And How that, but by Holy Motions? And what are they, but such as either Go to, or Come from Heaven. When we Miss of it, they Go; When Moved from it, they Come. What are our Motions to it, but Heavenly Meditations? And How so? But when some good thing of God or Christ, is, and keeps, in Mind. Four are made Famous for that, Death and Judgement, Heaven and Hell. For, my soul, Remember thy End, and thou shal never do amiss.

Eccles.
7.35.

Quatuor
Novissima

And Death is thy First, Judgement thy Next, Heaven or Hell thy Last end; These Four are thy Last.

Nor will sin be in Heart, whilst they are in Mind. Nor any thing more move to Duty, then to have these in Memory. Muse then often of those, O my soul! And of that First, which comes first; and How Soon, who knows?

I. Death.

O Death ! How Bitter is thy Re-
membrance ! Yes, to a Sinner ; but 41.1.
most Wholsome against Sin. My Soul !
Dye thou must. And when thou shalt,
what will be thy Comfort ? To have
wallowed in worldly Wealth ? Sworne
in Sensual Solaces ? Arrived at Earth-
ly Honors ? Alas ! No ! this will be
thy Corrasive. Then, all these Gauds ²⁶
are gone. The Flowers of thy Paradise Manet
all Fade, and nothing remains but the turpitude.
Snake under them, Guilt and Woe. ^{Ps. 17. 14.} Saladini
Woe to thee then, if that was thy ^{funus.}
Heaven, Death casts thee Out of it ! ^{Alex.}
If thy Hell, to want these, It throws Philoso-
phus. thee Into it : Then a Sheet is all thy ^{Job 1.4.}
Goods, a Grave all thy Land ; a Coffin ^{17. 20.}
all thy House ; Worms thy Companions ; ^{24. 20.}
Corruption all thy Kindred ; Stench thy ^{Joh. 11.}
Perfumes ; and all thy Robes, Rags of ⁴³
Rottenness. No, the onely Comfort ^{Isa. 38. 3.} ^{1 Cor. 5.}
then is to have Liv'd well ; To have ^{55.}
lun'd ill, and so want the sting of the ^{2 Pet. 3.}
Breast ; to have Done good, and so have ^{14.}
the Peace of the Bosom. So to have ^{Lu. 2. 29.}
Lived, as not to be Ashamed to Dye. So ^{119.}
to Dye, as to be Assured for ever to ^{103.} S. Ambr.
Live. O my soul ! that wouldst give ^{Job 19.}
Worlds to have a little such Comfort at ^{26.}

Luke 19.42. that Hour, Neglect not the Provisions
of that Peace in thy Day. Believe it, To
Entertain Death with a Smile, and Dam-
nation without Dread, is the Sole Effect,
and Fruit of a Life well led in Gods fear.

Phi.1.23. according to good Conscience.

Heb.11. And canst thou Think of this, and
35. not so live? That knowest (as surely
Eccl.8.8 as thou livest) thou shall Dye; and yet
and 9.23 no more, Where, or When, or How, then
if thou didst never Live? That knowest,
the time is past of doing good, if not
Done Before thou dye; and thy Salvation

Joh:9.4. Gone, if that time be Past? O Dear Soul,

Eccl.9. Look to the Body, that Death doth
10. not surprize Both: Look thou to thy
God, let it not Look after the World,
that, when the Death of it comes, Thy

2 Cor.5. Life may begin and It not fear the Pri-
son of the grave, because It shall Come

40h.5.58 out to a joyful Day of Judgement. And
of that, my soul, have a Serious Medi-
tation, of,

2. Judgement.

Sin will not be in thy Hand, if
that be in thy Eye. It is the Bridle of
Vanity, and Curb of Lust. Rejoyce, O
young man in thy youth, and let thy heart

Eccl. 11. cheer thee in the days of thy youth, and in
9. walk in the ways of thine heart, and in
the

the sight of thy eyes: but Know that for all these things God will bring thee unto Judgement. Seest thou not, my soul, How this is Solomons Bridle ^{to} Curb and keep in, the most Head-strong Age (Youth) In his fullest Career (the Heart) on his Quickest Spur (the Eye) Thou shalt come to judgement? Away Acts 17. then with Sin go present Execution. For 30.31. How wil Guilt stand before It, and It be without Guilt? or thou without Eosh? Canst thou Cancel it, my soul? Calcine Ier. 17.1. thy self sooner; and Conscience, which Rom 2. is the very Quintessence of thy Self. 15. Couldst thou Annihilate it, thou canst not Providence; The Everlasting Monuments and Records of all thy Sins. Apoe. Thou must come to Tryal for all. For 20.12. all these things? Spare No Sin then, away with All. All is Book'd for the Bar. To an Act, Word, Thought, All Imvol'd, though never so Secret, All is Eccl. 12. Seen, Writ, Kept; and, For all these 14. things God will bring thee to judgement. Rom.2. God will? Away then, and Away again, with All Sin. Thou maist Shift, thou maist Shuffle for thy self with Man (Bribe him, Blear him, Move, Make the Judge) but God (the All-Wise, and All-just God) thou canst not

2 Cor. 5. 12. *Delude, nor Deprave My soul !* Me-thinks thou shouldest not hear Solomon speak, but Thunder, and Quake to Sin. In the Midst of all thy Frolickes (like Dan. 5. 5 Belsazzars Hand-writing) this should make thee quake.

O Innocence ! How Precious wilt thou Appear at that Day ! O the Bliss I.u 6. 23. of that Breast, where thou art Found ? & 21. 18 When all thy Guilts are Cancelled, and Mal. 3. 16 thy Good deeds Chronicled, and all shall Mat. 25. 30. be Read Before men and Angels to thy Endless Glory, at those Great Assizes ! O Blessed Soul, that hast the Acquittance of thy Ill deeds, and Assurance of thy Good, now Sealed, and Allowed then, at that Dreadful Day !

Apoc. 6. 30. But Guilt ! Where wilt thou Hide thy Head ? Rocks are no shelters, they Cleave ; Nor Hills, They Move ; Nor Hell, it Opens Before Him. Appear thou must, Endure thou canst not. O the Dreadful sound, that gives the summons ! And sights that Usher in His judgement, and thy sad Appearance ! 1 Thes 4. 16. When his Trump shall Blow, Earth 15. 52. 2 Pet. 3. 10. burn, Heaven fold, Angels wait on Him, and Devils wait for thee, Hell 2 Thes. 1. 7. Mat 25. 3. gape, Paradise shut upon thee : And (which gis the jwoe of woes) Besides all

all these Dreads that are without thee,
the worst Devil and Fire shall be within,
Conscience crying out upon thee, and
Condemning thee.

Apc.

My soul ! If mans Bar ^{6.16.} *fright from Capital Crimes,* shall not Gods, from ^{2 Pet.} *Sinful Courses ? It Should, it Must, it Will* ^{11.} *make thee look to His Law, and thy Life.* For, if the End of all is, that we must be Judged; the sum of all is, to see that we be not Condemned. Let us ^{12.4.} ^{12.13.} *Eccle. hear the sum of the whole matter, fear God and keep His Commandments, for this is the whole Duty of man. For God will bring every Work into Judgement, with every secret thing, whether it be good or whether it be evil.*

For, my soul ! As thy Works are ^{Ps. 50.16.} Now, thou wilt be found Then, ^{Mat. 25.} Acquit-
ted or Condemned. Proclaimed Heir of ^{34.} Heaven, or Hell. ^{Rom. 6.8.} Blessed, or Accursed for ever. A Mate for Angels, or Devils. ^{C. I. I. 12.} In Light, or Fire. And though it Ex- ^{Mat. 5.5.} ceed all, Entertain thy Thoughts a little ^{41.} what it is to be in,

3. Heaven.

Surely, My soul ! If thy Thoughts be ^{2 Pet. 3.} In it, thy Endeavors will be After it. ^{14.} And all thy Works on earth, but studies for it. What thou Seekest here (Ho-

Eccl. 1. nor, Pleasure, Wealth, or Whatever
 12. 14. good) and Lost thy self in the seeking,
 Isa. 55. 2. is to be Found all, and Only, in Heaven.
 Amos 5. 6. There's Honour, to be a Grandee in
 Prov. 1. Gods a Court. To Sit on Christ's
 28. 32. b Throne. There's Glory, to Shine as the
 * Mar. 5. c Sun. A Brother to all Saints, a Peer
 19. to all d Angels, a Sponse of the Son
 b Apoc. 3. 21. of e God. Honour and no f Envy;
 c Mar. 13. Glory, and no g Vanity. State, and no
 43. h Change. O my soul! What Robe to
 d Mar. 22. 30. i Immortality? What Crown to k Eter-
 nity? What Glory to l Heaven? There's
 39. 9. m Treasure, Substance indeed, and n Su-
 Eph. 2. 6. per-sufficient. All o good, and p Super-
 2 Cor. 1. 4. excellent, and Enduring ever. To which
 1. Cor. Gold is Dirt; Gems Pebbles; Tissues Rags;
 13. 4. Lands Bogs; Palaces, Piles of mud;
 2 Cor. Indies, Beggeries; Goods which Scorn
 4. 15. fire, and thief, and moth, and q rust,
 v Heb. 12. 28. and those Millions of Misfortunes, and
 i. 1 Cor. Humane Casualties.

85. 13. There's Pleasure. At the Spring,
 k 1 Cor. r Pure; In the River s Abundant;
 9. 25. 12 Thes. Nay in the Ocean, t Infinite. Not as
 3. 10. that on earth, u Momentany, Mixt (as
 en Luke of Mans) nay Foul (as of x Beasts)
 38. 22. Heb. 10. 34. n Isa. 64. 4. o Mat. 24. 47. p 2 Cor. 4. 17.
 2 Pet. 1. 17. q Luk 11. 93. r Psal. 16. 12. s Psal. 36. 8. t Mat.
 85. 21. u Job 20. 5. Prov. 14. 13. x 2 Pet. 2. 12, 13.

but

but Eternal, Incomprehensible, Clear
in the Sovereign, Beatifical Good, The
Joy of the Lord. All, Only, Rightly, and^y₈ Pet. 1.
Ever, joy.

There's Company. The Worst Saints,
a Angels, The Best, the Trinities, b Gods^a Heb.
Society, The Fathers, Sons, Holy Ghosts, b^{12. 12.} The
in Mutual Individual, d Ineffable, Indi- 47.
visible e Concord, and the Contentments c 1 Cor.
of most Intimate Affections and f Unity. 1. 9.

There's Melody. The Songs of Saints^t John
to the Harps of Angels. A Quire of 13.
both, Charming Everlasting Anthems, d John
with all Heavenly Harmony, to their 17. 22.
Makers, and thy Redemers g glory. O^e John
my soul! If Tongue cannot tell, what f Apoc.
8. Paul Heard, when but Rapt into this 13. 3.
Paradise; how should Mortal Mind and 5. 8.
Conceive the Delights of Beatifical and 14.
Vision? and 18. 22.

Dear Soul! Made and Redem'd^g Apoc.
for those Delights! Why dost thou 5. 9. 13.
Desire Earth any? Any but such as 2 Cor.
are Akin, or not Strange, to these? 12. 4.
Why seems any Duty difficult, that 1 Cor. 1.
brings to Them? Canst thou Do? Canst H. 1. 12.
thou Suffer too much for them? Is it 1 Cor. 1. 8.
possible to be too much Saint or Mar- 12.
tir, to get them? If thou give Skin, R. m. 3.
Flesh, Blood, Head, Heart, Life; to the 14.
Knife,

Heb. 11. Knife, Fire, Sword, Ax, Gibbet, Saw,
34, 35. Wrack, Caldron, or whatever Torture;
36, 37. Comes it not Cheap? If for a Lustful
Rom. 8. Eye, or Hand, or Foot of offence then,
13. or Denial of any Pleasures, is it then,
Mit 5. 29. Dear?

Heb. 11. My soul! The Saints and Martyrs
25. thought themselves good Merchants,
Pro bsc etnenda Bartholo-
meus pro priam pel lem dedit. that Bought them at these Rates. Nay,
if thou shouldest Daily Suffer torments
on Earth, yea for a long Time Endure
the Torments of Hell, the Price would
not be Great for the purchase of Hea-
ven. - My soul! * He that said so to his
Aug. " Longo tempore tolerare. was a Saint. Be content then to Cross
Aug. a Lust, or Carry a Cross for Heaven:
Gal. 3 24 For this thy Christ endured His Great
2 Tim. 2. Cross; Wilt not thou thy Little One?
12. I hat hast His Shoulders to help thee to
Heb. 12. 3 Bear it too, His Grace, His Spirit, His
2 Cor. 4. Angels, for thy Help?

1 Cor. My soul, let not the Difficulties
10. 13. Conceived in a Course of Religion, Dis-
Heb. 2. 13 courage thee From, or in, the way: It
1 Pct. 4. is Mans Calumny, and the Devils Po-
14. licy. To him that Loves God (as thou
1 Cor. shouldst) that Hath His Grace (as thou
15 10. maist) and His Favor (as thou might-
1 Joh. 4. 3 est:) All His Commands are Ease, and
Mit. 11. 29. 30. His Yoke but Light. For to him is given
the

the staff of a Peace, and stay of ^b Hope,
and strength of ^c Comfort, which (be-
sides the Outward) are great Helps to the
^{a Ps. 119.}
^b Rom. 15:5.
^c Phi. 4. 7.
Carrying of that Yoke. And (Blind ^b Roin,
Thoughts and Affections set aside) the
^d Saint, and ^e Hev.
sinner Toils more than the ^d Saint, and ^f 18.
Drudges more for Hell, than he Works ^g and 3. 6.
for Heaven. ^d Eccl.

And did the Saint Droil ^Mre; Heaven ^{2. 23.}
makes all Nothing. For what are Mo- ^{Joh. 6. 27}
ments of Pain and Labeur, to Eternity ^{1 Cor. 15}
of Joy and Rest, which were Worth ^{Apoc. 14}
the while, if attained with Eternal ^{13.}
Work and Labour? It's a slander then ^{Eternis}
cast on the ways of God. Yes, my ^{quies}
soul, and a stratagem too. A Flie from ^{eternis la-}
Belzebub * Buzzing this into thy Ears, to para-
that he may keep Heaven better out of ^{tur -}
thy Eyes. And hold thy Foot (when he ^{+ Deus}
hath thus slackt thy Heart) from Going, ^{Pro. 26.}
or from Coming thither. ^{13.}

My soul, against all such Fainting, ^{1 Cor. 12.}
take S Pauls Cordial, Whil'st we look ^{11, 12.}
not at the things which are seen but not ^{Hch. 6.}
seen; for the things which are seen are ^{10, 11.}
temporal, but the things which are not ^{2 Cor. 4.}
seen are eternal. ^{15, 18.}

And so there be Pains, as well as
Pys: Think of that, O my soul! For
to Foresee is the way to Avoid those
pains;

pains; and to Muse on it, the Means to Escape,

4. Hell.

Heb. 12. Thou art not in Love with Pain, my
11. soul! Who is? All shun it. Why
not then that most, which is Greatest?
Mar. 25. Why in Earth more then Hell? Is any
30. and Goal like that Dungeon? Any Keep-
18. 34. ers to Fiends? Any Burning like
Mark 9. 43,44. that Fire? Any Siting like that Worm?
Apoc. 6. Any Shame of face, to the Confusion
16,17. & Before Men and Angels? Can any
14,10. Loss on earth, equal the Loss of Heav-
Mat. 16. en? Or Exile from Friends, a Banish-
25,26. Mat. 25. ment from God and Angels? To
21,41. dwell in Utter Darkness (no light) A-
Mat. 8. midst Infinite Tortures (and no ease) to
12. Apoc. 14. all Eternity (no end) Tortures which
30,11. make the Wheel a Sport, the Furnace a
Bower, and the Wrack a very Recrea-
tion?

My soul! Are these but Gedly
Franks to fright Tender hearts from
wickedness? If thou beest a Chri-
2 Pet. 3. 3. stian, thou dost not Believe so; nay if
Pet. ap. 3. but a Heathen, thou wilt not. Endless
and Extream pains for evil deeds
After this life, Even they Believe. The
Iam. 2. 19. Mat. 8. 29. very Devils do, though their Torture
to do it. Conscience (which is in all
men)

men) is an *Apostle* of this to all Nations. The *Joyful deaths* of Innocent men, and *Dreads* of Guilty ones in death; Preach it all the World over. For what are these but *Summons* to the great *Bar*, where according to their Works all shall receive the *Sentence* of *Judgement*. O my soul! Ponder this. Is it grievous to endure extreme *Pain* for an *Hour*? Is it nothing to suffer *Extremity* for *Ever*? So long as *Omnipotency* can Preserve, so much, as *Omniscience*, can devise, What infinite *Justice* doth require (soul and body) to suffer for *Ever* and *Ever*? O my soul! Could thy Mind Measure, nay, but sadly Consider the *Length* of Eternity! How *Millions* of Ages are not a *Span* to that time; not all since the World, an *Inch* of a *Span*: And yet all the Tortures that Earth ever had, or *Wits* of *Men* and *Angels* could *Imagine* to have, are but *Ease* to those pains, which are to endure to that *Eternal* length; thou wouldest as soon *Burn*, as *Lust*; and take up a *Serpent*, as *Sin*. My soul! To Save thy self, be serious, and Consider it. The greatest *Temptation* will not Take, if thou do but Remember it. Thou wife

Eccl. 21,2.

wilt refuse the *Apple* for the *Worm* in it : The *sweets of Sin* for the *Hire* after it. The hardest *Duty* will down if thou *Think of it.* Thy Dear Friend, *O my soull* That gave His *Blood* to save thee from that death, His *Counsel* is, thus to avoid it : If thine *eye offend thee*, pluck it out, &c. It's better for thee having one eye, to go to *Heaven*, than having both, to be cast into *Hell*, where the *Worm* doth not dye, and the fire is not quenched. Better a little *Pain* for a *Time*, than *All* to *Eternity.*

2 Divis. *My soul ! These Four, are Cardinal Considerations to Carry thee to all Duty, from all ill ; But the Royal one remains. Thy Christ to be thy study, and thy Jesus to be thy Book ; The Word abbreviate ; Bible, in Body ; Scripture, at homi- in Flesh. Consider Him, and all good nus natu- is Done, for He Did it ; all ill is Gone, for He Fled it. All His Actions are thy abrevia- iunt. Bet Lessors : but, *my soul ! His Birth, Life Phi. 3 14 and Death, are the Chapters, I would have thee Read.* For the whole *World* of wickedness, is Conquer'd by those three. *Pride, Avarice and Luxury,* the three *Parts* of that world.*

*1 Joh. 2.
15.*

Luk. 2.7. 1. His Birth is the Death of Pride ; His Stable the Grave. For if that was

There,

There ; Why, is this, any Where ? Or
Wherfore this? For Clothes, His Clouts <sup>Purpura
met panni</sup>
are best Purple. For Wealth, Its His ^{saluatoris}
straw. For Retinue, Beasts are His. For Bern.
State, His Palace is an Inn. His Bed a
Manger. His Throne, a Cratch. His
Canopy, none but Webs which Spiders
spin him. Is it for Strength ? then the
Ox is better. For beauty ? He Lies in
spil and dust. For Wit ? It falls down
at His Feet. Lo ! Whom a Star, and An- ^{Mat. 2.11}
gels, and Sages proclaim Lord and King & 2. 2.
of Heaven and Earth, He is born thus ^{Lu. 2. 8,9}
poor, that thou shouldest not be Proud. ^{2 Cor. 8.9.}

2. His Life is like His Birth, to Kill
thy Covetousness. He had no Lands
to Lord, but to Walk in No Mounts to. Luk. 22.
climb, but to Kneel on. Mount Olivet ^{39.}
was His Closet, and the Desert His ^{Mar. 14.}
House. His Table, the Grass ; no Co-
vering but Heaven. His Provisions, not
the Purchase of Monies, but Miracles.
By them, and Loans, He Lives. If He
Ride, if He Rest, if He Feast with His
Friends, Beast, Bed, Room, all are ^{Mat 21.3}
Borrowed. Birds and Beasts were pro-
vided better, they had their Nests and ^{Lu. 22.11}
Holes : He ~~not~~ where to lay his head. & 27 60.
Nor House, nor Tomb, Dead or Living. Mat. 3.
Not He ! He, whom Heaven Own'd by ^{16,17.}

Voyce

Mar. 17. 5 *Voyce and Sign*, for the Beloved Son
 Ioh. 12. of God; the Lord of all would have
 29. nothing, that thou shouldest not gape for
 Mat. 25. *Much, and Grasp at all*. Thou that by
 34. 15.
 Lu. 16. 2 his favour dost Borrow all of God's, and
 must Account for all not Laid out for
 Him. And can His Passion revive, and
 Lust live? No, for,

a 1 Pet. 3. His Death is the Crucifixion of
 41. and a lust. It crucified Him, as the b Cause;
 2. 24. and thou must Crucifie c it (that's the
 Rom. 6. Consequent) And as they Him, thou
 16. Gal. 2. 20 it, that's the d Patern. And as He it,
 b Rom. so thou, that's the e Power. Come
 4. 25. 1 Pet. 2. lustful Thoughts? Clap His Thorns to
 22. thy Head. Rise wanton Lusts? Thrust
 c Gal. 5. His Spear to thy Heart. Tempt flesh-
 24. 24. ly Deeds? Strike his Nails into thy
 d 2 Cor. Hands, and into thy Feet, at such Moti-
 13. ons: If to Drunkenness, Put His Sponge
 e Rom. 6. 11. to thy Mouth; If to Gluttony, bring
 His Gall to thy Palate: In short, What-
 ever the Flesh lusts for, for His Deaths
 sake Deny it; At Bed or Board let it
 no where Obtain, let His Cross Crist-
 ifie it, Golgotha Bury it. Let it not
 live, the Lord of life suffered Death
 for it. And for thee, that thou shouldest
 not let it Live, That thou Dye not for
 ever for it. Alas, my soul! If thy Lust
 struck

struck him (who had none of his own) Dead: How shouldest thou, who hast all, and of thy own, Live? How not be Doom'd, and Damn'd to Eternal Death?

2 Cor. 5.

21.

Isa. 53.

45.

Gal. 5.21

My soul! If thou *Sadly* think of God in these *Four*, and of *Christ* in these *Three*; these will be like *Wisdoms Seven* Prov. 9.1 Pillars, to *Build* up thy Heart to all Godliness. And though such thoughts be the *Epicures Dreads*, and *Atheists Follies*; Believe thou God, who loves not thy *Grief*, and wisheth thee no better *Wisdom*. And Despise not the *Inspirations of the Almighty*, which are Gods *Ayds*, to advance that blessed work. *My soul!* Make much of them if they be Gods. For,

105.32.8

2. Holy Motions are great Helps to Piety.

Indeed when *Holy Motions* and *Meditations* meet (as most what they do) as they make a blessed *Mixture* and *Union* of *Holy Spirits* (Gods and mans) o they give a great strength by the *Juncture* and *Concurrence* of two such *Holy Hands* in one and the same Soul (mans and Gods) And the *Work* will go on, that's *Undertaken* by such *Two*:

But

Ioh. 4.8. But, *my soul!* It is as Necessary as
Eze. 13.3. worthy thy knowledge, to Discern,
Jer. 31. which be, and which be not, the Mo-
33. tions of the Holy Spirit. For, if another
Ezek. 11. to it, *Delusion* leads thee; and if it *Guide*,
19. thou wilt *Follow* it. The Tryal of Spi-
 rits is; *That is not Gods which is not*
Holy, nor the *Motions His*, which are
not Heavenly.

For Gods Law is the way, when his
Isa. 8.20. Spirit is the Guide. Which did Di-
Joh 6.13. state, and therefore will never Drive
14.15. Gal. 1.8. from that way. As being Ever the
2 Ioh. 10. same, and never Contrary to it self.
2 Cor. 3. Even Gods Spirit in His Word, makes
6. this Tryal.

Rom. 8. And when the Spirit is found Right,
14. make Much of the Motions. They are
1 Cor. 11. from an High, *my soul!* Thou must
1. not bring and Bow them to thy Mind,
 but it to them. When God is Leader;
 thou must not go Before, but keep the
 place of a Follower. And Follow after,
 in Gods name, for it Leads to Heaven.
 It is no Worse, nor Less, A Messenger
 from it, a Guide to it.

Mal. 2.1. All Good and regular Motion, is
 Angelus, from the First, and Best Mover. It is
 nuncius, an Angel, sent from Heaven; for
 what's that more, then a Heavenly
 Messenger?

Messenger? Take heed then, Dear soul! Thou do not Entertain bad, and Neglect good Motions (That's to Observe the Devil before an Angel.) Give not Audience to the Devils Messenger, before Gods Ambassador. That is to be Tyed in too Strict a League with Hell; too Loose, with Heaven! Believe it, There is as much difference betwixt a Good, and a Bad Motion, as a Cherub and a Fiend; and betwixt their Entertainments, as an Angels and a Devils.

Isa.8.19.

And in their Ends too. For the one Weighs to the Centre below, The other Lifts up, to the Circumference above. A Seraphim, to fire the heart, and Carry it up in the Flame. That, is a Hellish Firebrand; this, the Heavenly Isa.6.6. Coal. Thou art in some Error, and the Light of this is to Lead thee Right. At a stand, and Cool in Good, and the Heat of this, is to Warm thee, and lead thee On. Under a Fall of Grace, Dead under the Ashes of prevailing Frailty; And this is to quicken thy Spark, and stir it up. O my soul! then Kindle not, the Hellish, quench not the Heavenly coal. Quench not the Spirit. 1 Thes. Cast not Water and Earth upon it; 5.19.

Drown

Drown not the Motion in Sensual and Secular Pleasures and Affairs. Thy heart is the Hearth where it is to Burn; but if good Acceptance and Endeavor do not Blow, and stir it up; it will go out. They make the Bellows for this Holy Fire.

Eph. 4.
30.
2 Tim. 1. 6.
Acts 15. 46.
Lu. 13. 35.
Cant. 5. 23, 617.
Rom. 1. 28.
2 Thes. 2. 3.
1 Sam. 16. 14.
Lu. 12, 3.
2 Tim. 4. 1.
Lu. 11. 26.
Apoc. 3. 20.

O my Soul ! Have dread of this. The Messenger oft Refused, will Come no more : The Guide not Followed, will not be Gone; The Coal not Kindled, will not Warm. And wo to thee, if the Good Spirit Leave thee, for then the ill one will Lead thee. Instead of good Angels, ill Thoughts will Haunt thee. And thou knowest, whither they go, whom he doth lead. When God Knocks at thy heart, let Him not stay at the Door, when His Enemy at the First Motion, is Let in. Do not that for Shame: If so, know that to Keep out Gods Spirit, is to Shut Door on thy Bliss; and do not that for Fear. No, my soul ! In Prosperity or Adversity; At thy Devotions, or other Occasions; In Church, or Closets; By Day, or Night; Well, or Sick; If thy Mind be Moved to Some known good, or against some evil; God Knocks, do thou Open; His Angel is at Door, Take him in

in; His Spirit would Enter, Bid him welcome. Welcome Blessed Spirit that Luke comes to Carry me to Heaven: Wel- 13.36.
come Holy Comforter, that comest Mat. 21.
to Keep me from Hell. O come, and 19.
never go from me, Holy Spirit of God!

My soul, thou hast seen what Heavenly Helpers, Holy Meditations and Motions be. Hear the God of all help, and he will assure thee so. If others Am.6.3.
put off the Evil day, its wisdom for thee to have it before thee: If others put Act.24.
by Good Motions, it will be thy happiness 25.
to Entertain them. Believe him, who says both.

O that they were wise, that they Un- Deut.32.
derstood this, that they would consider^{29.}
their latter end.

Wherefore Holy Brethren, Partakers Heb. 3.1.
of the Heavenly calling, Consider the and 12 3
Apostle and High Priest of our Profession,
Christ Jesus.

For Consider him that endured such contradiction of sinners, lest ye be wearied, and faint in your minds. And, Behold. I stand at the door and knock: if Apoc. 3.
any man hear my voyce, and open the door; 20.
I will Come to him, and Sup with him,
and he with me.

The

The Sum of this Part is,

Ps. 119. Good Meditations are great Nurse
15. of Gods fear.

Ps. 2. 1:2. Serious thoughts, of Death, Judgement

Gen. 24. Heaven and Hell, are Meditations going
63. against all sins in the World.

Sober Considerations of Christ's Birth
Life, and Death, are destructive to
Pride, Avarice, and Lust; which Thrust
make all.

Holy Motions of God, great Aids to
the Practise of Godliness.

How they may be known to be Gods.
What good Offices they have and do from
Him, to us, as His Messengers and
Guides for our best good.

Why, and How to be entertained as such,
and how foul and fearful it is, to neglect
good, and embrace ill Motions.

Helps to Heaven and Happiness.

O R,

*Soliloquie Acquainting the Soul
with such Reliefs and Aids, as
will Facilitate and Further her
Course and Progress in the
ways of Godliness.*

THE SECOND PART.

*Holy Actions and Cautions, great
Assistants to Piety.*

MY soul! If good *Meditations* and *Motions* live in thee; the *Mind* may do much. But when all that is done, there must be more. And thy *Eare*, *Eye*, *Heart*, *Hand*, *Mouth*, every one must do his Part: *Hear*, *Read*, *Resolve*, *Practice*, *Pray* (all must be in *Action*) And *Conscience* must keep a particular *Watch* too, and have some things in *Holy Caution*. This will compleat all. And the *Good* is not mean which may be done by.

The

The Ear.

For, my soul! By this *Door* Gods Word is Received in. *Baptism* first sets thee, *Preaching* keeps thee, on thy feet. For what are they but to know and do? And in Gods Word is both *Light* and *Heat*, and both are *Communicated* by good *Preaching*: And Observe that, my Soul! to avoid common Error, The Work of it, is both on *Mind* and *Hear* to *Inform* and *Enflame*; Till thou dost as wel *The good*, as know it, the Preacher hath not done his, nor thou thy Work. He may Tell thee that in an Hour, which he can scarce Teach thee to do in a life. The Principles of Christianity are *Ease*, but the Practise is *Hard*. And Efficacy, as well as Instruction, is the work of the Word. Even the Preached Word; So it be Duly Preached. For that, my soul! thou shalt do well to Eye, as another pit vailing, but most pestilent error. The Pulpit doth not make the Word; nor Speaking from it, *Preaching*. But a Reverend Handling of Holy Scripture according to the Truth of Gods sense, and to the Aims of Gods Spirit, that's the true *Preaching* of the Word. Error, and Ill, are from the Devil, though

through out of a Pulpit. And if thou take Neh. 8. 8.
 God. and How thou hearest This, and have Chro.
 t see. so hearken to That, with an Hum. 18. 21.
 feel. No Honest Heart Prepossess with neither 1 Tim.
 I do. Error, nor Lust; thou canst not chuse Joh. 4. 1
 and be of better life, because well Taught 2 Pet. 2.
 d by Gods Word. 10, 11.
 t, my Nor will thou be worse, for giving thy Mat. 4.
 The self to Read it; for therefore it is Writing Apo. 2. 11
 year, as well as Word, to have it in thy Acts 17.
 doft
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 ord.
 vil.
 ligh
 Peoples Eye; And sheirs, who abuse it Ma 13. 21
 in Dust under their Foot. What is sa- Heb. 4. 2.
 red, must not be too Common; and Mat. 22.
 what is secret, must not be Enquired. De. 29. 9
 Mysteries are Labyrinths which every 2 Pet. 3,
 man may not (must not) Tread: Ne- 10.
 assaries, every Mind ought, and may Heb. 5. 12
 know. If thou wouldest not lose thy Ioh. 5. 39
 self therin, Walk not in the Woods, but 10. 5. 13
 Mains: If thou wilt not Drown thy 2 Pet. 1.
 self, Foard the Shallows, not the Deep. 10.
 And if thou canst not Give thy self; He. 5. 14
 Take direction How, and where to go Pontifex
 and walk: And so thou maist advance inter Deum
 much in all Holy ways. The Pave- nes pons
 ment to Heaven is made there by Gods est. Phil.
 Hand; and thy Foot will not go more 2. 16.
 wrong, 2 Tim. 3,

Acts 18. *wrong, because thy Eye sees the pave-*
 25. *and ment. Nay, of that thou art more sure,*
 16.17. *when thou dost Read then Hear: Man's*
 1 Joh. 4.5. *Breath comes in with Gods Word into*
the Ear, but Gods Pure Word and
Spirit into the Eye. Into the Eye? yes,
and to the Heart too, from it; and to
the Life, from that. For, my soul, as
many Saints have been made Better, so
some have been made Saints by the
meer Reading of the Word. And the
Desk, as well as the Pulpit, hath begot
Converts. And sure it is a good Nurse,
if a happy Mother, of Spiritual life.

Mat. 19. *Tolle, leggi, made St. Augustine, Saint*
 21. *And a Text read, turn'd Saint Anton*
 Athanas. *Angel. My soul, I would not have thee*
make a Chapter keep thee from a Ser-
mon; nor a Sermon make thee slight a
Chapter: Use both Right, and Thou
wilt be much Bettered by both. And if
with Eyes on Heaven, and Knees on
 * C. Bo. * *Earth, and Hearr on Book, thou*
 romæus. *dest (at due times) turn the Sacred*
 sc, &c. *Volumos, thy Reading will be right.*
Yea, though Leaves not Inspiredly Sa-
cred. For when thy self readest Scrip-
tures, the Flowers of Grace; thou art
the Bee that gettest the Honey by thy
own Hand: but in Good and Godly
Books,

Books, another hath Gathered, and thou hast but to Eat the Honey. Yea, what is far Sweeter, and Wholsomer to Ps. 19. 10 Holy and Heavenly Taste ! O my soul !

be given to Read Gods and Godly Books. Good *Ayr* breeds good *Spirituositas*; and Gods *Ayr*, Holy *Breath*. Biblia animæ pharmaca Chrys. Where Flowers of *Grace*, and Plants of *Paradise* grow (as on *Holy Grounds*) the *Ayr* is good. Nor is it ill to Smell

a *Posie* made of no worse *Flowers*. Psal. 1. 2.

Gods *Bible* is a *Garden*; a good Book,

a *Posie*. Take *Pleasure* then, and take Profit in both. And so thou wilt, if thou dost Digest what thou dost see and bear.

For, my soul, they bring *Meat* into thy *Mouth*, but that doth Prepare, 1 Per.

and Distribute it to thy *Nourishment*. 2. 2.

They Convey Gods *Word* to the *Doors* of thy *House*, but thou must not let it lie there, but *Lodge* it in thy *Heart*, and make it *Commander* of thy life. And to Entertain and observe it so, is the work, which, without serious, and strong *Resolutions*, will never be done, the proper act of

The Heart.

It must *Resolve* upon action, for which thou seekst *Reason*, and determine a *Practice*, when it knows Gods Will

and Word. The Counsels of the Mind
 Acts 10. do nothing without the Decrees of the
 30. Will. And Ear, and Eye can do no more
 in the word of God, but furnish the
 Mind with good Counsels. Execution
 must come from the Heart, the Great
 Governour of the Little World of Man.
 To it therefore is given the Power to
 make such Decrees. And, my Soul, there
 is nothing which thou canst not do
 by virtue of that power. Its wonderful
 what hath been done by a Roman Reso-
 lution: Miraculous, if any thing were
 Scævola. impossible to a Christian; Not onely to
 Dan. 3. Burn the Hand, and not shrink; but to
 28. set the Body on Flames, and Smile at it
 And much more to quench the fire of
 Num. 30. burning lusts. Resolutions are Cords, if
 13. they be weak, Temptation (when it is
 Judg. strong) as Sampson, breaks them like
 15. 13. Tow. But if well Twist and Made, will
 Psa. 119. Bind, and hold any, though never so
 116. Strong. It did David to a Regular life,
 to Gods Law, because so Stedfastly pur-
 posed. Joshua from strange Gods. The
 Jos. 24. Three Children from the Image-wor-
 15. ship. There is no good or ill, which
 Dan. 3. thou maist not do or shun, if thou re-
 28. solve for, or against it. Have not
 some suffered their Bodies to be Cut,
 their

their Limbs to be *Sawn*, their Throats to be *Parcht* with thirst, and their Stomachs *Gnawn* with hunger, when no means else were left for saving of their Lives? and might not the *Intemperate* do as much for *Sobriety* and *Abstinence*? and the *Incontinent* against his *Lusts*, if they did see, and resolve this as necessary to save their *Souls*? *Vows* (my soul) may be *Snares*, if not considerately made: but *Holy Purposes* are *Innocent Bonds*, into which thou maist more commonly enter; And *Bind thy self* to better behaviour with them as well as *Vows*; and in some cases with *Ps. 76. 12.* both. And surely God hath given thee *Deut. 12* that power of *Will*, and thy Will that *11.* Power, that thou shouldst (as a man made for God) *Move* by it to *Godli- ness*; and if *Dull*, quicken thy self, and strengthen it more *Fastly* and firmly to move.

But when so *Set*, it must *Go*. Thou *Ps. 66. 12* must *Determine* and *Do*. Put to *Pra- P. a. 116.* *rise* what thou hast in *Purpose*, and *16.* what thy heart doth *Resolve*, that must be done by thy

Hand.

*My soul, Experiments confirm Pre-
cepts much: And want of good At-*

X 2 *tempts,*

tempts, makes brave exploits be thought *Impossible*, and left, when else they might be done. Of the Christian it is most true: What glorious Conquests might be got over our lusts, were they not thought *Invincible*? To what Heights of Holy Perfection might Flesh and Blood attain, were it not believ'd *Impossible*? And why? Practice begets

Rom. 5. Experience, and that, a mighty Strength.

4. Thus doth he come to draw the strongest Bow, that began with a weaker; So the Martyr puts his and carry an Ox at last, that hath his finger of a Calf, on his shoulders. Thou hast into the as many Presidents for this, as there be Candle, and after, Great Saints; which from an Infancy his Body of goodness have grown by degrees in the to be so Great. Even the Giants of Fire.

Ag. Mon. grace, were once no taller then Dwarfs in goodness. Say not then,

2 Ioh. 2. my soul, there's a Lyon in the way:

Prov. 22. Thy Phansie is the Lyon. Enter, go

13. on in the ways of God, thou shalt

Judg. 14. find the Lyon slain, and Honey in the

8. Belly of the Lyon. Even, what was

Bitter, will be Sweet; what was Hard,

will be Easie; what was Terrible, will be

Phil. 3. Amiable; what was Strange, familiar, to

7, 8. him that being Well-resolv'd, betakes

Jer. 10. himself to a good and righteous way

23. Book

But, my soul, thou canst not Stir, unless God Strengthen; pray then His Ability, that thou mayst go on, and let the hand have help from

The Mouth.

To Speak (as it doth to *Man* for the Body, so) to God for thee, for Help. If *Ps. 36.9.* it speak from the Heart, much may be *Mat. 21.* done by the Mouth. For, as God is the ^{22.} *Fountain of Grace;* *Prayer* is the ^{10. 4. 21.} *Eze. 11.19.* *Bucket of the Well.* If then thou wouldst have it, thou must *Down*, or ^{10. 4. 5.} rather (since the Well is above) *Up* ^{1 Cor.} with the Bucket. *My soul*, thou canst ^{12. 3.} no more do right without *Gods Spirit*, ^{Ezek.} then the Body live without thine: If ^{36. 27.} *Rom. 8.* that Holy Spirit *Lead* thee, thou wilt ^{4. 11. 14.} not go wrong. *I will put my Spirit in-* ^{Ezek.} *to you, and cause you to walk in my sta-* ^{36. 27.} *tutes, and ye shall keep my Judgements* ^{Lu. 11.13.} *and do them.* Lo, there's the Power to do right: And shall not your Heavenly Father give the Holy Spirit to those that ask it? (That's the way to come by that power.) And if thou ^{11a. 61. 3.} dost, for thy better speed and haste, ^{Dan. 9. 9.} mix thy Prayers with *Ashes and Tears*; ^{Isa. 38. 3.} and *Weep and Fast* for their better fer- ^{Dan. 9. 3.} vency, thou wilt sooner get to the end ^{Psal. 6. 8.} of that way. And if thou wilt for thy

better progress, provide thy self with more strength and store, be sure to be one at an *Eucharist*, if it come fairly to thy hand. For, *my soul*, nothing doth more nourish Holy Spirit than an *Eucharist*. The *Bread of life* from Heaven, that thou *Faint not in the way*.

Ioh. 6.57

Zeontom
parisq.

Diuac.

l'uticum

Ioh. 6.58

Iam 5.15

Luk 18.1

And then Prayers most prevail, when we wax not weary, and grow faint.

My soul, thou hast been *taught* many Helps to do *Well*, but by *Two* things wilt be *Cautioned* to do yet *Better*. If thou look to thy Christian *Credit* and *Innocence*, well. To keep that, without just *Blot*; this, without greater *Guilt*. *Lessons* that are not *commonly Taught*, and therefore to be more *singularly Learnt*. *Impair* not thy Credit, *Encrease* not thy Guilt. Watch against both with strict Conscience. Such

Holy Cautions Help to Heaven much.

4. Divi- 1. *My Soul*, there is a Reputation sion. Christian; and if thou *Value* the world Paul 4.8 ly before life, the Heavenly should be 3 Joh. 12 Dearer. It is, when thou givest no just Scandal, and Appearest, without due Blame and blemish, in the eye of the world. I say, scandal that's *just*; for if the *Offence* be *Causless* in thee, it's *Taken*, not *Given*. And, I say, *Appearing* without

without blemish, for thou must look as
that it Be not, that it do not, Appear. 1 Thes.
Abstain from all appearance of Evil. 5.22.
Thy Conversation must have neither Ill
Heart, nor Face: Nor ill Prospect for 1 Cor.
Heaven, nor Aspect to Earth: Give no 10. 32.
offence to any. That is, Hurt not an Ho-
nest eye with a Glass of foul behaviour; Heb. 12.
Stumble not an Upright foot, with a vi- 13.
sible Block of offence. Providing for ho- 2 Cor. 6.
nest things, not onely in the sight of the 3. and 8.
Lord, but in the sight of men; And of 22.
the Good above all. For better a Mil- Rom. 12.
stone tyed about thy neck, and thou 17.
thrown into the bottom of the Sea, then 18.
offend one of those little ones. What-
ever they Seem, thy Sin is great. Phi:1.27
O then, my soul, shall They be scanda- and 4. 8.
lized, rather then Great ones, Bad ones Eph. 4 1.
be Offended? This will hang about thy Rom. 15.
neck a Guilt heavier then a Milstone. 2.
Have Sense then (as of thy earthly) of ^{*Qui con-}
scientiam thy Christian Honor, my soul: Say, negligit,
do, nothing unworthy that Nobleness, crudelis
thy Goodness. Have care (as of thy ^{est in seip-}
Self) of Another's satisfaction; and ^{sum; qui}
Wound no more thy Credit, then thy ^{famam}
^{negligit,}
^{*Conscience.} Let not thy Brothers ^{crudelis}
Heart, more then thy Own, take thy ^{in proxim.}
wound. Ill Looks wound good Hearts; Aug.
U X and

Eccl. 7.1 and if they Infect, kill like the Basilisk ;
A good name is a pretious oyntment ; but
 an ill, a Deadly Perfume. And if thy
Carriage want a good Countenance,
 that's a Dead fly, and makes it Ill: Away
 then with an Atheists Heart and Look.
Away with Unchaste Deeds and Shews.
Away with prophanee Thoughts, and
Signs. *Away with an Epicures Spi-*
rit, and Habit. *Away with a Lyars*
Soul, and Suspition. What is ill, or
 looks ill, do all away. For, Believe it,

Rom. 14 The way for thee to go to heaven, is
not to Lay a Stumbling-block in thy
Pi. 2. 15. *Brothers way.* Build him a Bridge by
H b. 3. thy good Examples; and, by thy Coun-
12, 13. *sell Lead, and help him over;* but do
2 Thes. 3. not Block up and Baricado his passage,
Gal. 6.1. and by an ill Spectacle of Life (like
2 Sam. 9. *Amasias bloody corps)* stop his better
12. course. Thou canst not Bring others
 on their way, and thy self be out for
 heaven. No, but Company Coming

Iam. 5, 19
20.
Dan. 12. After thee, thou wilt be let Sooner and
 Higher in. Most do not Mind this, but
 do thou, my soul ! And Keep Clear of
 others Guilts ; Be sure to mind that,
 The reason is as great as Thine, and
 Their, Salvation.

2. My soul ! Is not thy own proper
 Guilt

Guilt great enough, that thou must *Pile*
 on heaps of Other mens, to make the
 fire greater? Davids sins went over his
 head, and were a burthen too heavy for
 him to bear. *My soul!* Dost thou not
 Shrink at this? He that had so good
 Shoulders, so great a *Strength to Bear*,
 so little a *Load to carry*; yet was his
 too Heavy for him? And is thine so
Light, to take others *On*? Art thou
 confounded to consider the Vast sum of
 thy Single Trespass (though but a *Daniels debt*) and wilt not the Scores of o-
 ther mens Sins, bring on thee, Over-
 whelming *Confusion*? Art thou *Princi-*
pall to Innumerable ills, and wilt thou
 be Accessary to Millions? *My soul!* We
 must bear one anothers burthens: But
 their *Miseries*, not their *Sins*. By *Char-*
ity, not *Copartnership*. A *Fellowship* and *Heb 13.3*
 feeling doth well in *Woe*, but wofullly in *Eph 5.5*
Sins. *Arlas* was feigned to bear up *Hea-*
ven; but none, *Hell*. *2 Cor. 6.14.*

And couldest thou make shift for *Rom. 14.*
 thy *Self* to be *saved*, wouldest thou *15.*
 have *Others* by thy *Default*, to *Perish*? *Ezck. 33.6.*
 Have the *Curses* of *Hell*, with the *Joys*
 of *Heaven*? *My soul!* So many as:
Sin by thee, are *Damned* for thee:
 And canst thou number How *Many*?

Number then all that by thy Acts have been made Sinners, and by Gods Grace not made Penitents. Thus when thou art Dead, thy Errors may Live, and thy Guilts for many ages lie Unburied, like Cursed Parents, Propagating ill Issues Successively to souls, throughout many Generations. And though thy Natural sins dye with thee, the Adopted may live for ever.

2 Kings
13. 2.
2 Kings
17. 22.
and 14.
24.
1 Tim. 5.
22.

Apoc. 13
4.

My soul, then, do what the Apostle says, Be not partaker of other mens sins, But more, then he Means. He would have no Hands laid on unworthy Persons; do thou keep thine from unworthy Actions. By any Deed of thine to bane anothers Soul, is of all most Unworthy; Or by Anothers to bane Thine. And there are many ways to do both. Nine are numbered. And very Naught all. When thou canst, not to Hinder it; for so thou art Assistant to it, and thy Hand doth it Help: When thou shouldst, not to Reprove it, for so thou art Advocate for it, and thy Tongue gives it License. To Counsel Sin, for that's to Conceive it in another, to give it Womb, and be its Mother. To Command it; for that's to Beget it, to give it seed, and be as Natural Father.

To

To Consent to it; for that's to Own and ^{2 John} Maintain it, and be Adopting Father to ^{11.} it, if not Natural. To Command it; for that's to give it Dug and Suck, and to be Nurse to it at least, if not a Mother. To Entertain the Actor of it, for that's to give it Shoulders and support it; or Refuge, and to be Patron and Protector, and so Brother, if not Parent to it. To keep Silence, and be Mute at it; for that's to give it Hand and Heart, and to be a Friend, if not a Brother to it. To Partake of it, for that's to give it Arm and Face, and to be both Sworn Brother and Friend, and Loving Benefactor of it.

In the Instance of one Sin, See all this, O my soul! Let Blood be it, and behold how another may shed it, and thou be Guilty of the Blood. ^{Joab 2 Sam.} kill'd Absalom, but Abitophel Murther- ^{18.9.} ed him, Because his Counsel brought ^{& 16.21.} him to his Death. The Ammonite slew ^{& 12.9.} Uriah, but David kill'd him; because ^{A&T 7.59.} he Fell by his Command. The Jews ^{1 Kings} Stoned Stephen, Saul did not Touch him, ^{21.13.19.} yet had Hand in his death, because with his Consent. Sons of Belial stoned Na- both, yet Ahab slew him, because, as he gave Countenance to the doing it with

with his Seal, so he had Complacence in the Deed, and so Commended what was done. All Benjamin did not Ravish the Levites Concubine to Death, but gave ^{13, 14.} Shield and Shelter to them that did, and so the Bloody-Rape became Theirs, by Patronage. The Jews in Christs time did not Slay the Prophets which were kill'd many hundred years Before, yet Mat. 23. by Participation with their Fathers, became Heirs of their Murthers. And if Luk. 11. King Solomon Open not his mouth for the dumb in the cause of all such as are appointed for destruction; They may be the Children, but he shall be the Father of it.

Oba. 11. Strangers Cut off Jacob, Esau Sate still and Lookt but on, and he destroyed because he did not Save. Though Ely's Sons fell by the Philistims, His Hand gave them the fatal Blow, because he did not sufficiently Reprehend that which was their ruine, their Sins.

O my soul! Be for the Communion of Saints, not Sinners. Nor in Blood, nor any Guilt, do thou Communicate in anothers Sin. Advise from it, Forbid it, Dissent, Dispraise, Dis-respect, Disclaim, Proclaim against it, Resist it, Rebuke it. Thou hast guilts enough of thy

thy own to Multiply, thou needest not
Adde any others to it.

My soul, then, Giving others Scandal, and Partaking others Guilt, are thy Enemies, against which Conscience must be charg'd to keep a strict Watch: And is thy great Friend if it do. For surely, Not to Hinder others from Heaven, is to Further thy Self; Not to be Laden with much Guilt, gives an easier Passage to heaven. And to be free of such Blocks and Fetters, makes the Course of Piety more Easie. More easie, though to Craz'd and Corrupted nature Hard and not to be compassed without our best Thoughts and Endeavors, even all that Mind or Man can do, though Ear, and Eye, and Heart, and Hand, and Mouth, and Conscience, improve all their Arts and Faculties to the Full, and with United forces, set on the good and great Employment of Gods Service, and our Godliness. But so it will be. For, my soul, Wisdom assures thee.

If thou wilt receive my Words, Prov.2.1 and hide my Commandments within thee; So that thou encline thine ear unto wisdom, and apply thy heart to understanding: If thou cryest after knowledge, and liftest up thy voyce for understanding:

ing: If thou seekest her as silver, and searchest for her, as for hid treasures; Then shalt thou understand the Fear of the Lord, and find the knowledge of God.

The sum of this Part is.

1. Some Acts are great Assurances to Pious Life, which by Gods blessing we may do.

2. Hearing Gods Word, Reading, Resolving, Attempting Practise and Praying, are those Acts.

3. Holy Cautions help much, as well as Actions.

4. It will advance much to Heaven, to look carefully to a Christian Credit and Innocence on Earth.

5. To have great Caution to avoid just scandal, and keep clear of other mens Guilt, is the way to maintain that good Credit and Innocence.

Friday-

Friday-Soliloquie.

Remedies of Humane Frailty.

O R,

A Soliloquie shewing the soul, What
Provisions of Grace and Mercy God
hath made to support her weakness
in the way of Piety.

MY soul ! For all thy Cares and ^{1. Part:} Helps, thou wilt fail in thy Ep. 5.17.
Perpetual Service, so long as ^{1 Pct. 5.8} EZ.18.23
Flesh and Devil cease not ^{Ez.18.23}
their Perpetual Motion. God there-^{Gal.3.11}
fore, in tenderness of Mercy, hath pro-^{Col.2.12}
vided for thee, Remedies of Grace. Re-^{Ro.6.30} Ja.2.26.
pentance, that thou do not dye: Faith, ^{Pla. 41.4}* Tert. de
to make thee, and it, live : And New ^{poenit.}
Obedience to keep all alive,

Sin, my soul ! is Ill Humour to Hea-^{Mέμα κακόν}
ven, a Disorder of Holy Spirit, and ^{χιασ φάπτη}
just Temper in thee. For this Disease, ^{μακον.}
Repentance is Gods * Remedy. ^{Naz.}

And very Sufficient to Heal thee. For ^{a Act. 2.}
it will bleed(a) thee in Contrition. Vomit ^{c 1 Co.5.9}
thee in (b) Confession, Purgethee by ^{d Act.9.}
(c) Conversion, sweat thee with ^{10.}
Bathe thee in(e) Tears, Diet thee from ^{e Joel. 2.}
Occa-

f 2 Cor. Occasions of (f)ill Cauterize the Corrupt
 7. 11. part with (g) Threats, and Foment the
 g Ionah Weak with (h) Promises, and Exercise
 3. 4. 5.
 h Joel all, in (i) Alms, (k) Fast, and (l) Prayers.
 2. 13. And, of the Healing Virtues of all
 i Dan 4. these, Penitent souls have had Blest Ex-
 27. periments. For that Bleeding cured the
 k Joel 2. Barbarous (m) Jews, Vomitting (n) Da-
 12. vid, Purging (o) Ephraim. The Sweat did
 l Luk. the Jailer (p) good. The Bath helpt
 18. 13. (q) Magdalene. The Cautery (r) Saul.
 m Acts (s) Fomenting Israel. The Exercise did
 2. 33.
 n 2 Sam. (t) Zacheus, (u) Ahab, even the (x) Pub-
 12. 13. lican Ease.
 o Holca 14. 8.
 p Acts 16. 29 q Luke 7:38. r Acts 9. 16 s Hos 6. 1, 2. t Luk.
 19. 8. u 1 Kings 21. 19. x Luke 18. 13.

Isa. 57. O my soul! Admire and Adore
 48. that Great and Good Physician who
 Ier. 8. 6. Prescribes thee so Fair, and yet so So-
 * Peccata veraign a Medicine. To Grieve thou
 remissa plangere, hast done ill, and Desire thou maist do
 plangenda Better. To be sorry for what was e-
 non com- miss, and Not do again, what will make
 mittere. thee sorry. * When I have Wandred, to
 Ier. 3. 22 Melancholy Return: When I have been Fool'd, to
 Mar. 3. 2. grow Wise: When I am sick, to be
 Ioh. 12. well: When I am foul, to Wash: When
 40. I cannot be a Saint (as good as Adam
 Ms. 1. 16. was) fully Innocent, to be as well as
 Enoch

Enoch may be truly Penitent. Was ever Pœnitens
prescript so Fair?

And, yet my soul! this Heals Sin
(Guilt and stain) Returns thee, both
to God and Thy Self; Recovers both Fal,
and Wit; Restores both Tainted Blood,
and spirit; Reduces to a Paradise both
of Joy and Innocence; Saves thee from
Death, sets thee in Health; Disposeth
thee to long for, even Everlasting Life.

cens est.

Eccl. 7.

29.

Hos. 14.4

Isa. 1.18.

Lu. 15.17

Ezek. 18.

30,31.

Lu. 15.

22,24.

2 Cor. 7.

10.

Lu. 4.18.

Act. 11.

18.

Gen.4. Threatned into Despair, is instead of sin,
 13. to Burn thy self. And to be fed with
 Promises unto Presumption, is not to
 2 Cor.7 Cherish thy self, but thy sickness. To Re-
 1. nounce Evil, and Entertain Occasions, is
 to send it away, and call it again.

To Pray to God, and yet Provoke
 him, is to make a Play of our Prayers.
 To give Alms, and do ill, is to give Sin
 not a Divorce, but a License. To Fast
 from Meat, and Fall to sin, is to Wound
 the Knife; not to kill it, but Feast it. To
 pray, give fast, and then take Liberty to
 swear, and sin and Err again, is not to
 make Health, but a Disease of the Ex-
 ercise.

*My soul ! This is to take the Medi-
 cine By Halfs, and so thou shalt never
 Recover thy Self Whole.*

2. And if thou Delay it, that's the way
 never to Recover. That, takes Strength
 from the Medicine, and gives it to the
 Disease ; for, so it grows Invertebrate, and
 the Cure more Difficult, if not Despe-
 rate. More hard to Be; a Sow is Wash-
 ed white, not a Blackmoor. A young
 Profligate, sooner then an old Obdurate
 Sinner. Simon Peter quickly, Simon
 Magus never. Its more hard to Do;
 Sin hath more Efficacy, the Devil more
 Interest,

Interest, God more Anger; Nature is Pf. 7.12.
 Vanquisht, Her Powers Depraved. Her Jer.4.22.
 Faculties Infirm'd, Decayed, Deprived of
 virtue for it. It's more hard to Suffer;
 Sin is Incorporate, the Humors Irradi-
 cate, Habituate and Naturallized; As
 soon Pluck up an Old Tree, as Sin by
 the Roots. As easily Tear out thy Heart,
 as thy Lust, and Vomit Bowels, as Cu- Mat.5.
 stoms, and quit Limbs as such Vices. O my 29.
 soul! If Delay of Physick hath killed
 Thousands of Bodies, it hath Ten thou-
 sands of Spirits. Defer not then thy
 help, Dclay not thy Time. And Especi-
 ally, by the love thou hast to Heaven.

Defer it not till Death. For, What Inducias
 if that be Sudden, and give thee no usque ad
 Time! Or Distracted, and take away mane,
 Wit? Or Cursed, and keep away Grace? apud
 And if it allow thee Space, and Sense,
 and Succour, where will be thy Com-
 fort? Backward? There's nothing to
 be seen but the sad Survey of a life
 full of Guilts, and Stains. Forward?
 There's the Horrid Prospect of Hell
 and all Hideous Tortures of Damned
 Ghosts, the due Deserts of those Guilts.
 Thou hast not Power to Undo Ill; no
 Time, to do Better. What then? Wilt
 thou Repent here, and Amend in the
 World

World to Come? For Half thy Work look for all thy Wages? No, Thou dost not Half, if no more Repent. Wilt thou then look Upward? Will a Miserere mei Deus! Serve God; or a Peccavi, Satisfie? All the three Volums of thy sins (Thoughts, Words and Deeds) all the scroles of thy Guilts be Cancelled and Blown away with a

Quantam lacrymarū vim ex-pendamus, ut cum Bap-tismi fonte ex-quari pos-sit? Naz. Breath of Three Words, or syllables? Will a Groan expiate a Life-full of guilt? A Tear (a Drop) wash a Heart full of filthiness? The Irkings of a Moment undo the Ills of All thy Ages? Canst thou expect this from Him that is Just, when thy whole life hath been but an Abuse of His Grace, and Mercy? Canst thou Promise it thy self, and look Inward? That this is the Fear of God, not Death; not out of self-love; but Gods; not for hate of Pain, but sin; not by a Force on Conscience, but Free; And if not thy Self; dost thou look Outward; Who shall Assure thee? Some Comforter may pronounce Mercy to thee, as Favourable Judgement, hath been given of many, that have Lived Ill, and yet Dyed Penitently. O my soul! In this case it's better to Give, then Receive a favourable

able judgement. Its my *Charity*, not thy Felicity, that it doth suppose thee *Happy*, whom it Knows not, *Miserable*: but if 1 Cor. it do not *Find* thee, doth not *Leave* thee 13. 5. v. happy. What thou *Art*, the *Judge* of Hearts knows; what thou *shouldst Be*, the *Judge* of *Charity*, hopes. Because, when he sees not *Evidence* to the contrary, he *Believes* the best of thee, with thy Great Judge. O my soul then, leave not all to the *Last* hour; when thou art to *Reap*, be not to *Sow* thy Comfort. Isa 33. 9. Ps 26. 6.

Hast thou 1. *President*. 2. *Parable* Luke
 3. *Promise of Hope?* The Converted 23. 43.
 Thief? The Eleventh Hours *Call? At Mat. 20.
 What time soever? O be not such a Spi- Ezek. 18
 der'd Spirit, to suck *Poyson* out of Sacred 21. 22.
Flowers. Let not *Antidotes of Mercy* *In Li-
 be made *Cordials* for *Presumption*. If *turgia sic
 thou dost out of Gods Word draw ill
 Spirit, thou Robbest it of its Holy Sense,
 and wilt find no *Promise of Pardon*,
 Nor *Hope* in any *Parable*, or *President*
 for such a *Thief*. My Soul! then, 2 Per. 3.*

1. Look at the *Thief* on the *Cross*, as a 16.
 Child at the *Font*; *Baptized* from Sin,
Confirmed by Christ, so *Dying*, and
Saved. What's that to thee, who, as Co-
 pronymus in his *Baptism* (ever since Eccl. bift.
 thine) hast done nothing but *Defile* thy

Font?

^{2 Pet. 2.} *Font? A Renegado in thy life to the Pro-*
^{20.} *fession of thy Baptism?*

^{Heb. 6.4.} Look at the *Thief on the Cross*, as a
Martyr at the Stake; *A Believer*, a
^{Luk. 23.} *Saint*, a *Confessor* All on *Holy Flame*,
^{40, 41, 42} *for Christ*. The *New Disciple* that
Hanged for Him, when none of the
Old stood to Him. *Senseless of Pain*, to
spend his Breath, and *Serve Him*. As
ready to Dye for Him, as with *Him*, and
spend his Blood, as *Breath*, to Honour
Him.

^{Ion. 2:20} Look at the *Thief on the Cross*, as a
Jonah in the Sea. A *Miracle of Grace*,
A Prodigie of Providence. Wilt thou
therefore cast thy self into the *Sea* in
hope to be saved? Gods *Mercy* is an
^{Mic. 7.19} *Ocean*; yet if thou so *leap* into it, thou
^{Eccl. 8.} maist be *Drown'd* Thou that hast left
^{11, 12.} the *Ship* of good life (the Ordinary
^{Rom. 2.} way) how canst thou look to be Pre-
^{4, 5.} served by singular *Priviledge*? *A Mon-*
^{1 Tim.} *ster of life*, to be saved in *Death* by a
^{I. 19.} *Miracle of Mercy?*

Look at the *Thief on the Cross*, as a
Saint in Heaven. Make him not en-
courage thee to Rob God of His Honor,
and thy self of thy *Happiness*, lest thou
make him to be a *Thief in Paradise* too.
Canonize not thy self Saint by his Ex-
ample,

simple, lest thou Stigmatize him Sinner
for the President, and prove thy self a
Reprobate by the Presumption.

Think not then when thou hast Liv'd 2. Part:
ill in the world, and art Crucified to
leave it, by the Staff of a good hope
to Leap into Paradise, though before
an utter Stranger to Christ, with whom
thou hast not the bliss to be Crucified.
There is no Parity of reason to argue,
from his Singular, thy Same Condition.

2. Nor from the Parable of the Eleventh hour to thy Call at the Last. For, What if those Hours be the Ages of the World? then from Christs First Coming to his Second is the Eleventh. And what if the Ages of Man? Mind, my soul, Who was called? He that was not before Hired. But how oft hast thou had Offers and Refused? Think then of the Five Virgins, as well as the Five Laborers. And of the Kings Supper, as of the Lords Penny. And for thy daily Recusancy, look more to be Excluded then Admitted Heaven. And to What? To Work till the Time of wages? My soul, Death is the time to take the Peny. The Night in which no man Can, and when it should end, hast thou not Begun thy Work? And Whither? but into the

Mat. 20.7

Mat. 25.

12. & 22.

7.

Lu. 14.

28.

Joh. 9.4.

The Vineyard of the Church, out of the Market-place of the World? and thou dost nothing but stand Idle, or do ill, in the Vineyard, Ever since by Baptism taken in? And Who calls but the Lord? And if thou dost all thy Life time refuse His Work, will He at Death call thee to His Wages? The Eleventh Hour of the day then may be as well as the Morn or Noon, as Night of thy life. No hope then, if when called betimes, 'tis late ere thou wilt come.

3. Nor is that so Promising. At what time soever. It is that the Penitent shall have Pardon; but where, that the Sinner shall be Penitent? It is If He be; it's not, that He Shall. And must be from the Bottom of the heart, not from *Ita versio Liturgica* a Frighted Phansie, or Quavering Lip.

My soul! It is a great Way from the *Jer. 17.0* Top of the Heart to the Bottom:

Ps. 64.6. And it is turning From wickedness, not Against it. That reacheth to the Life from the Heart, but that the Death Bed cannot do. And though it be, When, it is not Howsoever: yea, and for all that, There are bounds to that When.

Rev. 2.21 A set Place for Jezebel, a Day for her *Lu. 19.42* rusalem, a Time for the World. Too *Gen. 6.3* Late thou maist Repent, too Soon thou canst

canst not. If the Glass be run, the sun
set (though Noon naturally) woe to thee, it is too Late. The Door of mercy, though it stand long Open, will at last be shut. Wisdom it self shuts the Door. All these then plead little for thee.

Heb. 12.
19.

Amo. 8.9
Eccl 8.12
& 9.10.

Lu. 13.

Nay doth not every one Much against thee? For, my soul! If of Two Thieves one was damned, is it not an Even by whether thou be saved? Whether thou shalt dye Repenting, or Blaspheming; the Right hand, or the Left hand Thief? (Is it not so by the President?) If some be called at the Eleventh hour, but all before, from the First to that; Is it not Ten to One odds if ever thou be called, if thou Neglect the Work of thy Salvation till the Eleventh? (Is it not so by the parable?) If When (and not till when) I Repent, I shall Live; Is it not a Hundred to One, nay a hundred Thousand to one, odds, if I Defer it, I shall Dye? Is not this the strait gate, which for want of Mind, or Time, or Grace, few find, because they seek it with Sin, which they are loath to lose, till Life and Soul, and all be lost? (Is it not so by the Promise?) Saint Jerom says, my soul! There dies well, that lives ill, not one of a

^{25.}
Pro. 1.28

Mat. 7.13
Isa. 55.6.

E centum
millibus

vix bene
moritur

male qui
vivit.

Hier.

Hundred thousand. And to prove his sum. From Adam to Christ, that have so lived and dyed, we read but of One, but one, of many Thousands of Millions. Without delay Therefore,

Joel. 2. 12 Now also turn even to him with all thy Heart, with fasting, and with weeping, and with mourning; and Rent thy Heart, and not thy Garment, and turn to the Lord. The Lord says it, who delights not in thy death, Poor Sinner, whosoever thou art. And therefore would **Ezek. 33. 11.** have thee, by a True and Timely Repentance to recover thy Health and **2 Tim. 2. 25.** life. For from soul-sickness, that's Gods Recovery:

Jer. 4. 5. My Soul! That may be a Wholsome, but a Wearisome cours. To plow up thy **Hos. 10. 12.** Heart, and Harrow thy Whole man with Daily, and Continual duty, will make thee apt to Faints, and perhaps some **Psal. 1. 9.** Ground will pass Untouch'd, and some **1. 12.** Clod be Unbroke; and when all is done, there will be Failings, and need to Repent thy very repenting; To Comfort and Confirm thee therefore against this, Provision is made by the Mercy of God. And,

2. *Faith is the Cordial.*
And for Materials, and Virtues (if true)

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ture) a most Rare One; Gold, and ^{1 Tim. 1.5} Pearl, and Coral, are not Compara- Job 28.
ble to it. ^{25, 28.} *Mansus Christi* is not, San-
ctus Christus makes it Nay; Blood and
Spirit, Godhead and Manhood, Ver- i Cor.
ties and Merits; what He did Do, ^{1. 30.} Say,
Suffer, All Christ, and All Christ's, is it Mat. 11.
Christ the Onely Cordial to a Sinful ^{28.}
John. 2.1
None to Him, None but Christ. Phil. 2.9
And Jesus. None to that! The Name Joh. 6.50
above all names! Bread to the Starv'd, Gal. 3.27
Cloth to the Naked, Freedom to the ^{10. 8. 36}
Fetter'd, ² Wealth to the Beggar'd, ² Cor. 8.
Strength to the Faint, Light to the Pbi. 4. 13
Dark, Life to the Dead, Deliverance Isa. 61. 1.
to the Damnd, all sin ¹⁹ *forfeited* ¹⁹ *My soul!* I Thes. 1.
Christ is a Name of * Medicine, Jesus ¹⁹ Anoin.
of * Health. There's His Oyl, but here ¹⁰ ted.
My Salvation. Gladnes that thou hast Heb. 1. 93
Christ, but thy Happiness in Jesus. * Saviour
Healing is in His wings, Slaving His Mar. 1. 21
work Health in His Name, Redemption Mal. 4. 1.
His Office: Against Sin, Help, Grief; ^{15, 20, 21}
Wrath, Devil, Death, Woundings, Heb 9.11
Fistings, Swoundings, no Remedy to ^{12.}
Jesus. ^{10. 10. 16. 17} And no abiding not Chrys.
And Faith makes the Application. Joh. 3.
The Eye by which I See Him. The Foot, ^{14, 15, &}
on which I Come to Him. The Hand, by ^{6. 39.} &
which I Take him. The Ring, by which ^{1. 12.}

I Marry Him. The House, in which I
 Rom. 7.4 Dwell with Him. The Board, at which
 2 Cor. 11 I Feed on Him. The Bed, on which I
 12. Rest in Him. The Vest, in which I Wear
 Eph. 3.17 Him. The Soul, by which I Live in
 Joh. 6.47 Him. The Body, by which he Lives in
 Heb. 3.18 Him. The me. What doth thus Unite to the All-
 34. saving Comforter, must needs be Cor.
 Gal. 2.20 dial. And thence are in it those Spi-
 1oh. 14. rits of Comfort. Hope against the Pain-
 16. Heb. 11.1 of Fear. Pears against the Troubles of
 Rom. 5.1 Guilt, and Joy against the Droopings of
 & 25.13. spirit. My soul! If with hard toil and
 abstinence, like Jonathan, thy Eyes be-
 1 Sam. gin to Fail, and thy Strength to Faint,
 14.39. Joy is Honey to clear them, and revive
 2 Cor. 4. thee. If with Israel in this Wilderness of
 36. want and wo, thou art ready to sink and
 Apoc. 2. perish, Peace is Manna to Feed and Su-
 25. stain thee. If with David thy Bones are
 Dried with heaviness of heart, this Joy
 Psa. 63.5 is Aarrow to Moxstrm them, and streng-
 16.66.14 then thee.

But, if not True, thy Faith is none of
 this. And, my Soul, since all thy Com-
 fort depends on this, look to it, for
 Thes. 3.2 have not Faith, and Few what is true.
 3 Tim. 1. Counterfeits of Faith, are not true Con-
 5. cials to Conscience. And there be many
 Counterfeits.

1. A *Vain Delusion*. When what thou believest, is thy *Pharisee*, not Gods word. *Ora Revelation*: (as thou think- Isa.8. 20.
est) *New*, but *Contrary to the Old*. For Eph.1 8.
if Faith be not *Wedded to the Word*, * *Iust.*
the Comfort it bears is *Bastard*. Delu- ² Thes.
tionall. ² Job 13. 12. *Quid tu R. et vellis*

2. A *Blind Resignation*, is deceit too. Rom.4.
Indeed to give up the *Mind* in absolute ^{18, 19.}
Belief to what *He Says* (be it *Above* or M. I. 2 7.
Against thy Reason or Sense) is Right :
And to See *Superfluities* to Salvation
(though Revealed Truths) with the
Churches Eyes not Ill : But *Necessaries*, Isa 53. 11
thou must see with thy *Own*. And know Rom.13.
what thou dost believe, and not *Live* ^{17.}
by *Another's Faith*, If not have thy joy
in *another's Heart*.

3. An *Idle Speculation*, it is not nei-
ther. It undertakes a great *Work*, and
employs at it, a great *Workman*. That
Angeal ^{able} to *cleanse* the *Heart*, and
Labour for the *strength* of *Paradise*, to Acts 15.
Keep Gods *Commandments*, This is *U- 1 Cor.7.*
ditakes, ^{19.} And (which abhors no toil 19.
which wit can imagine possible) *Love*, Gal.5. 6.
That, it *Employs*. It is but an *Idle Com-*
fort, that's brought by a *Loytring Faith*. Cantic.8.7
And,

4. A *Great Confidence* doth not e-
thodiv.

Mr. Banes
in Eph.
pg. 387
Helps, 93
Byfield in
2 Pet.
Rom. 14.
1. mⁿe^go^o
eia⁻⁻
1 Tim. 1.
19.

ver make it *Good* for Assurance of Sal-
vation may be without True Faith; and
it True without that Assurance. That's
the Effect of a Strong one, not the
Essence of All. Every man is not Strong.
Some Points of wind may serve to make
the way, Every ship hath not Sail-fitti-
ngs. And if the Ballast be not weighed and
Fraught, with an Humble and Good
Conscience, may as soon Overturn, as
Arrive the ship. If Tender, it Sinks
it in Despair; if Tongh, Splits it on
Presumption; No comfort for many,
but as a Gulf and Rock to the Mariner,
if Full Perswasion be, or there is, No
Faith. And,

Apoc. 3. 5. A Good Opinion is less; Though
17, 18. Others concurrent with my Own, of
my self. What would I not be, could
I be what I would? I AM not in Happy
condition, because I Think it, but
must first Be so, and then I may Believe
Mat. 25. 3. it. If Groundless, if Word-less, A Good
Apoc. 3. Belief is an Ill Faith. Because thou
17, 18. wouldest Seek to have a Better, didst
2 Pet. 1. thou not Presume it to be so good.
10.

Phil. 2. 12. But,

Rom 11. 6. A Bad Dispensation (that's worst
20. and of all) to grow Bold to Sin, because
5. 1, 2. Sure of Heaven. As Faith is never
without

without Hope, a Spur to good : So nor
without Fear, the Bridle of Ill. Noah Heb. II. 7
was saved by Faith, but, Built an Ark * Et qui
for * Fear: If thou plunge thy self habet fidem
into Seas of Sin, thou maist perish for veritatem,
all thy Faith. If Perfect, it hath Two servat Dei
Eyes ; One for Promises, Another for Cypr.
Precepts (Divine Word and Witness Heb. 4. 1.
both :) An Ill life can no more stand Ion. 3. 5.
with Good Faith, then a great Sickness Acts 24.
be with good Health. 13. 9.

None of those then it is. No, A Trust-
ing in God for Salvation by Christ, Ac-
cording to His Word, that's the Sub-
stantial Sovereign, Cordial-Healing- Acts 15
Saving Faith. 11.

That there is none but by Christ, is the Luk. 4. 41
Devils ; That none by Christ but as he Acts 16.
Conditions, and Wills, the Saints. 17.

*My soul ! Though thy Repentance be Apoc. 13.
Right, and Faith Sound, and Both, set 10.
thee Well ; all will be but the Worse, if 3. Part.
thou dost not Keep so : For this, Mercy 12.
hath made Remedy: And,* b Deut.

3. New Obedience is the Preservative. 27. 26.

In Adam (my soul) the Covenant c Gal. 3.
was, Do, or (a) Dye ; All, or (b) None ; Iam. 2. 10
Exactly, or (c) Nothing; but in Christ ; & 3. 2.
Who doth (d) Consider, and Succour thy d Heb. 4.
frailties, with His Meritorious and 15. 802.
18.

Gracious Reliefs, the Tenure runs,
Heb.8.6. Endeavour to do all, Be Upright in thy
& 9.14. Endeavour. Hate Great Sin, Love
15. None: Fly the Worst, Follow not Any.
Acts 24. Detest Enormities, Delight not in Infir-
1 Tim.1.5 mities. This would not pass for Obedi-
Heb.13. ence of Old, and therefore its called,
18.21. New.

Rom.16. And thy Health is happily maintain-
18. ed and preserved by it.

Eph.5.3. It Preserves thy Repentance, and proves
1 Cor.6.9 it sound: It preserves thy faith, and makes
& 2 Cor. 9 it saving : It Preserves thy Self in both,
7.1. and keeps thee Living. S. John Baptist, S.
Rom.6. James, S. Paul, his Preservative.

H-1.9.13 Luk 8. It Preserves thee from Apostasie, that
M-1.3.8 thou Fall not wide from God And from
2 Cor.7. Despair, that thou Fall not short of Him;
11. for Sincerity is the Mother of Constan-
Jam.2. cy, and the Nurse of Hope. Gilt wears
14. off, Gold endures ; The Guilty fears
Eph.2. Judgement, the Honest heart Hopes. S.
1.2. Ps.87.38 Lukes and S. Johns Preservative.

Luk 8. It Preserves thee Under the Cross,
13.15. the Burden of thy flesh, and against
Job 8.13 Temptation (the Trouble of thy Spi-
& 27.8. Jer.32. rit) the Natural Womb of Patience,
40. and Step-Mother to the Devils issue.

Acts 24. 34.15. Isa.33.14. 1 Joh.3.21. Job.13.15. Heb.12.11.
Gen.39.10. Luk.8.13.

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Guilt Gouls the back. Innocence gives strength to bear a Cross. Shallow Trees are blown up with bitter Blasts; Well Rooted stand against all Winds; yea by them better rooted, and more strong to stand, Holy Jobs and Holy Josephs Preservative.

It Preserves against High Censure of Others Infirmities (a great Block) and too deep a Sense of thy Own (a sore Rub) in the way to Heaven. Hypocrisie Judgeth Others, Integrity it Self. It keeps the Heart against Main Offences, and Imputes not Meaner trespasses. The Sister of Charity, and Daughter of Mercy, Obeds and Hezeliabs Preservative.

It Preserves Prayer in Favour, and the Word in Fruitfulness (the Key and Door of Heaven.) That Clean; This Open. It gains That, Audience of Gods Ear; and gives This, Entrance into Mans Heart. Gets Prayer Good Respect; and Provides the Word due Entertainment; Prayers Advocate, and the Words Treasurer. King Davids, and King Solomons Preservative.

It Preserves against sin (the Gate of Hell) and against the world (the Hinge of Sin.) The Hollow heart will

not, in Open; the Upright, not in Secret,
 Job 31. offend. He looks at Mans eye, This
 27. at Gods. And therefore dare Sin no
Ibi pecca, ubi Deus, where, because he Sees God Every
 non videt. Where. The Chaste Body will neither be
 Burnt, Courted, nor Frighted to ill. The Heart
 Pial. 119. which hath Singleness for God, looks
 168. at the World as the Devils Wanton; and
 Gen. 29. neither Lares nor Shackles, Bracelets
 10. nor Manicles, Golden nor Iron, chains,
 Rom. 8. Gains nor Losses, Pleasures nor Tor-
 35.. tures, Honors nor Disgraces, can tempt
 Gen. 17. it to be Naught. Holy Abrahams and
 Dan. 6.5. 10, 11. Holy Daniels Preservative.

*My soul, canst thou persw and have
 such a Preservative? No, if it be of
 Gods Making. But for his Sugar, take
 not Satans Mercury.*

1. To be True to thy Side, and
 Trusty to thy Way with all thy Heart
 and Soul; that's nothing if it be not
 Acts 26. Right. Nay, to Own Truth and Good-
 10. ness, wheresoever thou feest it; and
 2 King. 9. 32. and Like, and Love it, with thy Mind and
 10. 30, 31. Heart, that's to be True to God, Who-
 Prov. 21. 25. ever is on, or against, the Side. If
 not, thou art more for thy Side then
 God.

2. To Desire from thy heart to be what
 thou shouldst; but yet not contribute
 more.

more to it, then Meer Desire, that's Somewhat of it in Conception, but Nothing in Birth. Though for Christ's sake thy Doing Well, be Abated to Endeavor, it comes not to so little as, Desire. Acts 24. If not Effectual (which is all one with it) what goes no further in thy Account may come to Much, but with God comes to Nothing.

3. Nor will Hearty Endeavour, and Num. 23. Deed too, pass for it, if onely to Some Good, and against Some Ill; Or for Much, but not All. True Obedience Mar. 6. will not give Dispensation from any Law. Loyal Integrity dare never ask or take leave, and Licence at any Place to Rebel.

My soul! Feed not Corrupted Nature with such Sweets as these: Though they seem Sugars, they are meer Merceries. Made not for thy Health, but Bane; not Medicines, but Poisons of thy Life; not preservative to it, but Destructive; the Ways to Hell and Death. As thou Dreadest them, then look well to thy Self. Mistake not Poison for thy Preservative. A Sound Heart (in truth not error) is that which Maintains thy Life.

And now, my soul! See at once what

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what is required for thy Health. How to 1. Try. How to 2 Take. 3. How to Value all.

I. One, by another, is their best way of Tryal. Forward; Repentance without Faith, is Desperate Sorrow. Faith without Obedience, Bold Presumption. Backward; Obedience without Faith, R. 14. 23 Blind and Unjustified Service. Faith Without Repentance, Weak and Unwarranted Belief.

Jude 20. To repent and not Believe, is to lay Luk. 14. a Foundation, and not Build. To Believe and not Obey, is to Build without a

Heb. 3. 6. Roof. To Obey and not Believe, is to Mat. 3. clap the Roof on the Ground-work. To 2, 9. Believe, and not Repent, is to Build without foundation.

Repentance alone is Recovery without Strength. Faith alone, Strength without Use: Obedience alone, Darkness with Strength. Turn then, and take them as you will, this is the just Tryal. That's Right Repentance, that hath Faith and Obedience after

Act 20. it: That's Sound Obedience that hath 21. & 26. Faith and Repentance before it. That's 20.

Rom. 16. True Faith, that hath Repentance before, 26. and Obedience after it. My soul then,

Heb. 6. 1. thou for thy health must have all, if thou wilt have it true, sound and right.

2. And

2. And wouldst thou know, How thou art to Take all? sure till thou art in Heaven with Perfect Cure, thou must Use on earth, Continual Remedy. Repent ^{1 Cor. 13} every Day, Believe every Hour, Obey ^{9.} Phi. 3.33 every Moment.

1. There is no Day wherein thou dost not sin; no Night therefore in which thou must not Repent. If Foul, thou must Mat. 6.12 Wash; If Guilty, ask Pardon; If Sick, ^{2 Cor. 7.1} seek Cure daily.

2. Thou doft never sin, but need a Saviour: Never Well, but haft need of Nch 13. Favour: Of Blood, to cleanse the Guilt ^{22.} of the Ill: Of a Robe, to cover the Blenis ^{Pbi. 3.9.} of thy Good What Blood, but from His Side? What Robe but on His Back? Where else, my soul! canſt thou Eph. 1.7 Heal thy Wounds, or Hide thy Scars, but under the Righteousness of his Inno- Apoc. cent Life, Purpled in His most Pretious Blood? If thou then art not without Sin a Day, thou canſt not be without Christ an Hour; left for want of a Saviour thou Ro. 6.23. be lost in the very Minute of Sin. In His Heb. 4.16. Blood then thou muſt Wash, Take Sanctuary in His Merits, Shroud thy ſelf Under His Robe, Seek Mercy for His Sake; that is, Believe every Hour.

3. And Obey, Him every Moment:

For

For sure, *my soul*, of whom thou hast Continual Need, thou must offend him Never. Find a Minnte when thou wouldest not be in Hell without Him, and take that Time, to offend Him. Eternal Deliverance deserves Continual Gratitude. Unto him that hath loved us, and washed us from our sins in his own Blood, and (of vassals and slaves of Satan) hath made us Kings and Priests unto God and His Father. To whom be Glory and Dominion (and therefore from us Duty and Obedience) for ever and ever. Amen.

3. So then, *my soul* ! Take them. And Canst thou Value them Enough? Never too Much. Thy Bodies Health is worth all the world; but thy own worth more then Ten Thousands of Worlds, Ten Millions of Bodies. It's worth as much as Salvation, as Eternity comes to, Beyond all value. As much as thy Christ, thy Saviour, thy God is worth; Above Myriads of Salvation.

Gods
salve for
every
sore.
Latimer.
Tit. 1. 13
Col. 1. 11
Joh. 3. 15

For Repentance Recovers thy Sickness *, Faith sets thee Sound, Obedience keeps thee Strong; all, give a state of good and perfect Health; and so save from death. And, *my soul* ! Value Faith above all. So God doth, and therefore

therefore ascribes thy health to it alone, to shew it the Chief: And so it is. Repentance is but a Preparative to it; Obedience a Preservative of it: Faith is the Royal Grace, Repentance the Usher that goes Before, Obedience, that, bears up the train after it. The Queen-Mother of this, the Mistris to that, Regent to both.

Acts 16.

31.

Latimer

Ser. 7. be-

fore K.

Edw.

O my soul! The Cordial is above all, because Christ is All in all. The Quintessence of Heavenly Virtue, the Elixir of all Grace, the Very Spirit of Goodness and the Perfection of all Perfections, both in Heaven and Earth. Bear no Heart in thy Body, rather then not this in thy heart. O let that Precious Vial never want this Holy Essence. Count worldly good Grease to this Oyl. All Delights Death to this Gladness. All Honours Shames to this Glory. Keep thy Christ as thy Crown, thy Life (as the Crown of Life), thy Immortal Crown, and Keep thy Faith as Him, for thou Hast and Holdest Him, in it. Keep Him as thy Saviour, and it as thy Salvation. Him as thine Inheritance; and this, as thine Interest. Keep Him as the only Sanctuary of a Troubled spirit, and this as the Only Access to Him. If Defects be in thy Repentance,

Psa. 4.6.

Phil. 3.8.

Col. 1.27.

Apo. 2.16.

& 3.11.

Heb. 10.

39.

1 Pet. 1.

3.4.

Eph. 2.1.

Jam. 3.2.

tance, Errors in thy Obedience (as there may, there will be, in both) Fly by Faith unto thy Sanctuary. Hide thy Self in His ~~wounds~~; Hold by the Horns of the Altar; Creep under His Wings, Dye within His Arms; Go, Run from the Pursuer of Blood, to This City of Refuge; Enter in by thy Faith.

Heb. 9.
18, 19.

And, My soul! Keep the Pial clean, that the Elixar go not out; Wash it with Repentance, and Dry it with Obedience, that it be so kept; Let them do that Duty to it, that doth so much Good and Help for them. And then, My soul! thou shalt be Healthy and Strong, and Happy in them all.

Heb. 8. 6.

Of Old All was not Enough for thy health; but Christ hath Mediated thy Covenant thus, New. And to Do this Duty, God for His sake will give thee Ability. Ability of Grace to do Him Acceptable service. Take His Word for it, he Promiseth He will. And His Command with it, for He Says, Thou Must.

Act. 3. 6.

A New heart will I give you, and a new Spirit will I put within you, and I will take away the stony heart, and give

you

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you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgements to do them.

Therefore saith the Lord God, Repent Ezek. 18. 31, 32.
and turn your selves from all your trans-
gressions ; so iniquity shall not be your
ruine.

*Cast away all your transgressions where-
by ye have transgressed, and make you a
new heart, and a new spirit : For why will
ye dye, O house of Israel ?*

*For, I have no pleasure in the death of
him that dyeth, saith the Lord God :
Wherefore turn your selves and live.*

The Sum of this Soliloquie.

God hath appointed Remedies against
our Failings in His service.

1. Repentance, is the sinners First Re-
medy. And a most Fair and Sovereign
Remedy. Experiments of it.

*Taking it by Halves, or Deferring it
too Long, makes it not to be saving.*

*To Delay it to future is Dangerous ;
till death, Desperate.*

2. Faith is a sinners Cordial, Most
precious, because Christ is Chief yea only
Ingredient of it, and taken by it.

Ex-

Excellēt Spirite begot by the Cordial
of true Faith.

Six Counterfeits of Faith, not truly
Cordial.

3. Obedience in the New Covenant, the
Souls Preservative in health.

Why it is called New? and How it is
Preservative of it? Some take Poyson
instead of this Preservative.

The proofs of these true Remedies,
and Prescripts How and When to take
them, and Preciousness of all, and of Faith
in Chief.

Saturday-

Saturday-Soliloquie.

The Nobility of Piety.

O. R.

*A Soliloquie Discovering to the
Soul, How much Sin sets Her be-
low and besides Her self, and gives
Ten deadly Wounds to her Life
and Honor.*

*My soul ! Thou art (a) Spi- ^{a Heb. 12.}
rit, thy Body is Flesh. Wilt thou ^{23.}*

then make Flesh of thy Spirit?

Feeding on corrupt lusts, turns it into
the basest (b) Flesh. That of the Body, ^{b Rom. 7.}
is Natural and good, but this of the ^cs & ^di. 6.
Soul, Unnatural, and (c) ill. O I Do ^{c Rom.}
not make thy self a Monster, whom ^e 8. 7.
God hath made His most goodly (d) crea- ^{d Gen. i.}
ture ! He that did so Dignifie thee in thy ^f 26.
Beginning, did it to Glorifie thee in the ^g Psa. 8. 5.
End. But Carnality makes thee fall off
from thy Dignity, and short of thy
(e) Glory. With it, God will not ^h Psal.
Own thee for (f) His, and then tremble ⁱ 49. 11.
to think who will Take thee ! O I Do ^j Rom. 8. 13
not commit so gross an Apostacy ! ^k f Jer. 2.
Maintain Primitive Spirit in thee, if ^l 21.
thou

Souls Worth,

thou hast sense of honour, or welfare;
If it be Lost by lust, let Grace make a
Eph. 4.15 Recovery.

2. O my soul! The Immortal Piece
Mat. 5.2. of Man, why is the Mortal part
32. Preferred before thee? The Body will
Gen. 4. dye; thou canst not. Canst thou not
19. dye, and carest not how to Live? Hatch
Eccl. 12. that which will dye (must dy) all thy
7. care? What a folly is this to prefer
a Lease to a Perpetuity? a Moment to
Eternity? The satisfaction of a Body
to the salvation of a Soul? Nay, by
Seeking for it, an Unreasonable Welfare
to bring on both an Eternal ruine!
For so the Immortal is made Damna-
Eze. 18.4 bly Mortal, and dyes to Bliss; and
Isa. 66.3 the Mortal, Miserably, Immortal
24. ever living in woe! Be wiser and better,
O my soul to thee, and it! Do thou
so wait on God, and let it so wait on
thee in His service, that when thou
shalt be Rewarded, it may share with
thee, in His salvation! By thee let it
Ioh 6.29 be made Immortal in Glory. Be not
thou by it, Immortal in Misery! For
Mar. 9.41 thy own sake suffer not this; For thy
Bodies sake do that. If thou dost love it
indeed, Promote it to Heaven (To raise
it from a Grave to a Throne, is a friend-
ly

by Promosian ! } But do not kill thy self
for love of it ! O what a Murther is
this ? O what a Murtherer art thou ? Pro.6.32
My soul ! if thou beest Murthered of & 8.38.
Eternal Life, the Body is both Quarrel Rom.13.
and sword, but Thy self (wretched 14.
Spirit !) thy self art the Murtherer ! Gal 5.21
O do not commit so Horrid an Homicide ;
Look to thy Body as thy Life,
and fight against sensuality, as for Eternity ! Hos.13.9

3. O my soul ! The Noble part of
Humane nature ; Remember thy Nobility ! To love Earth, and Earthly
things, is infinitely Below thee. Thy
Mind and Will (thy Arms) are made
to embrace the Sovereign Truth, and
Goodness of Heaven ! Set thy Foot (O
my soul !) Set thy Foot upon Earth ! Psal 8.9.
Thy Foot ? yea let thy Servant and
Subject (the Body) set Foot on it.
It doth by Nature set it Foot, [to teach
thee, not to set thy Heart upon it ! O Ps.62.10
my soul ! if thou dost, thou art not a
Sinner more against Grace, than very
Nature ; and art not less a Prodigie
to Earth, then Heaven. O thou Noble
of the Almights Making, be not so
base a Creature of the Devils , as by Ioh.8.44
him to be made at once a Miscreant
and

and the Abomination of the World.

4 O my soul ! Gods Image is in thee !
What then doth the Similitude of
Beast upon thee ? How ! Why ! doth not
Pl. 49. 12 Reason, but Sense govern thee ? Why
doth not Rational will, but Brutish
Appetite rule thee ? This is to outdo
the Devil in thy undoing ! He took

shape of a Serpent for an ill Turn, and
time ; and thou appearest and continuest
in a beastly shape. Nay, not the Figure
of Beast, but the very Form is in thee !
Unreasonable Creature that thou art,
worse then the Brute that hath no Un-
derstanding, because with Reason, and
against it My soul ! Heaven hath not
neither Beastly Bodies, nor Souls !

Apoc. 21. 27. And therefore, Act like Man, Appear
like God, if thou wouldest be there. If

Eph. 4. Then Deformed by Wicked Spirit, be
24. Transformed by Holy one. Childe of

Rom. 12. God, Maintain thy Fathers Likeness,

that thou maist Inherit His Happiness !
1 Joh. 2. 16. Acts of Lust and Brutishness blot
Eph. 5. 5. it out of thee, and thee out of Hea-
ven !

1 Joh. 3. O my soul ! Thou art the Sposse
of God, no Creature is thy Match, or
Match. (Thy Creator is thy Husband)
Where then is thy Honour, if the
World

World have thy Love, and Earth thy Embraces? O thou that hatest Adultery with Man, how darest thou be adulteress to God? May not ^{Iam. 4.4.} a trumpet Body stand in thy sight? and must a Whorish Heart lie in thy Bosom! Must not Man Court thee, and shall the Devil wo thee! Is thy Bed Clean, and Gods Defiled? Instead of my Lord, thy Slave, (the World) taken into His Bed? What is Gods Bed, but Mans Heart? Setting it on other then him, but strumpetting His ^{Eze. 6.9.} * Bed. And the Baser the good which steals ^{Ezcl. 16. 30.} * Consen- Affections from him, the more Abo- fifti, in minable the Whorishness? O thou Be- corde tuo loved above all Creatures, that hast concubui- God for thy Husband, Heaven for thy sti Aug. Dower, and Earth for thy service! ^{Prov. 8. 31.}

Let not Hell be thy Pander, to take the World for thy Love, have not less in thy Heart, then thy God, and His Heaven!

6. O my soul! Thou art the Bodies, Lord! Take then her Homage. Let her serve thee, not Undo thee. Do thou ^{to} Gods Will, and let it Execute thine. But do not thou the will of it; (^{the} Rom. 6. will of thy Handmaid, the Lust of the ^{19. 20. 21.} Flesh;) Let not Her senses wooe thee, to

Phil. 3.
19.

to *Vanities*; To do *Pleasure* to the Body, bring not *Pain* on the Soul: Make not thy *Body*, thy *God*, lest thou make thy self a *Devil*; *Damn'd* for ever, for not doing thy duty better to Almighty *God*, and thy self. O my

Pſ. 815. soul! An *Angels Peer*, make not Ioh. 6.70 thy self a *Devils Fellow*! sell not thy *Lordship* for *slavery* and *Misery* to Boot. If thou be not *Lord*, but serve thy *Servants*, never Earth saw, none but Hell will Harbour such a slave!
Rom. 6.12. & 23 7. O my soul! Thou art Sov-
aign in Man. Under God *supream* over all that is in him! Wilt thou be thy Subjects *subject*? Shall the *Law* of the *Members*, be the *Minds Law*?
Ro. 6.23. The *Senses* are thy *Handmaids* (O thou *Princess of Heaven!*) Shall they be the Chief *Commanders* of thy *Life*? Wilt thou onely move, go, run, refuse, chuse, (as they *Command*?) O what a *Baseness* is this, to be so unworthy to thy *Maker* and *Nature*? And yet say (O my soul!) Speak out of *Conscience*, and say; Is not *sense* the great *Leader*, and Rom. 8.1 Appetite the *Ruler* of thy *Life*? whilst Reason and Diviner Understanding lackie after their *Desires*, and the

- Mem-

Members are mere Drudges for them ?
 O my soul ! The Sovereign of God, be
 not so much subject to the Devil, as to
 be led at his Lust, by the Lure of Sense, Tim. 2.
 to satisfie the Flesh against Gods Law,^{26.}
 and thy Reason ! To a life which he Him-
 self (though most wicked) doth not
 lead ; For though spiritual wickedness Eph. 6.
 abound in him, the Bodily is below him. 12.
 If thou wilt be so base, be not more
 then the Devil.

8. O my soul ! Thou Free-born
 Child of Eternity, Heir of Immensity,
 Daughter of Him who is beyond all
 bounds of Time and Being ! The Body,
 is but thy Prison : Thou art shut up in Cor. 11.
 walls of mud within the Gates of sense, 24.
 why then dost thou delight in a Prison
 before thy Palace ? And chuse a Bodily
 Restraint before a Spirits Liberty ? Is Rom. 8.
 it Bliss to be in Bondage ? Are Chains 21.
 of Iron, better then Gold ? Fettered,
 before Freedom ? Even Earth is but a
 Gaol to Heaven ! What a Little Ease Rom. 8.
 then doth the Spirit find in so little a 23.
 spot of Earth ! O do not destroy thy
 Spiritual Liberty by a bodily Licenti- Rom. 6.
 ness ! Love not thy Gaol before ^{16.}
 thy Delivery, lest thou be cast into Tit. 3.2.
 that Gaol, whence none is Deliver-

Mat. 5. 25. ed. Its just with God (most just) that the Soul which chuseth the Devils Chain, before Gods Liberty, should have the Devils Prison for Gods Palace. And be his Slave in Hell for ever, that would not for a time, be Gods Servant

---Spiri. ---*Spiritu-* on Earth. Dove of God, Fly to Heaven, quisq; Belime not thy Spiritual wings in slime, ales est- and mud. Do not Crow-like, feed on Tert.

Can. 2. Carrion, and like a Blind Beetle place Amor by Bliss in Dirt. Sell not thy self to temporali- buy a Gaol, when thou givest a Palace um, viscus for the Purchase, and thy self in to the Spiritua- lium--- Bargain, and hast nothing but shackles

Mat. 16. and tortures to boot?

26. 9 O my soul! Thou art Gods Mal. 5. 17 jewel, the Body is thy Casket! Why then dost thou prefer her Good to thy Welfare? Must the Jewel be Burnt to

Mat. 5. 30 save the Casket from the Fire? Nay, its not so much. It is at once to Fire casket and Jewel (to cast both together into Hel Fire) Sardanapalus-like, with all his bundles and heaps of worldly Treasures, to make up one funeral pile, and perish together for ever (Body and Soul!) O Bright Diamond of Heaven,

Divina particu- (Spark of the Divinity) Ray of Di- lare autem vinest Glory, Set in the Foil of Flesh, for a Time, till Taken up and Kept in Gods

Gods own Cabinet for ever. What
dost thou on the Devils Finger ! Why
dost thou do him Honour and work ? *Ish.8.44*
What dost thou Under the Bodies
Foot ?

O my soul, Look better to thy
self ! Burn the Casket if need be, to
save the Jewel (the Body to save the
soul !) So Holy Martyrs did : *Dan.3.*
But not the Jewel to save the Casket *28.*
(the Soul to save the Body) that *Heb. 11.*
filthy * Epicures do : And thy end *34.*
(O my soul) be a Saints, not an Epi- *Luk. 12.19.*
cures !

10. O my soul ! The Purchase of
Christ, Bought with no less then Gods *Acts 20.*
own Blood (the Blood of the Son of *28.*
God !) Why dost thou sell that so *1 Pet. 1.1.*
Cheap, which Cost Thy Saviour so *Isa. 55.2.*
Dear ! For the World (which is No-
thing) for Vanity, which is less ? *Pro. 23.5.*
For a Little of that vanity, which is *Psa. 39.7.*
Less yet, then what is less, then that *Eccl. 1.2.*
Nothing. *Jia. 40.17.*

Why hath that which Cost more then *Tim. 2.*
Ten Thousand Worlds are worth, least *6.*
of thy Care and Cost ! If thy Body be
sick, thou wilt have Physick; if Wound-
ed, Salve; if Naked, Clothes; if Hungry,
Bread; No rate, no pain is spared for

it : But thy Precious self may lie Sick
 Ps. 41. 4. of Sin, Wounded by Guilt, Script of
 Pro. 8. 14. Innocence, Starv'd for grace ; and
 Ezek. nothing is given or done, to help it.
 16. 22. Amos 8. For, my soul ! What is Gods Price for
 His help but mans Labour ? Two mites
 Isa. 55. 2. Worth of * Pain is all (thy Own and
 * Duo mi- thy Bodies) and yet thou wilt Bate one,
 nuta caro if not keep both, from Him ? Wouldst
 & anima. thou lose a life that will not quit a
 Bern. State, an Honor, a Friendship for Him ?
 Dost thou give him thy Self, that will
 not leave a bad Custom, or base Lust to
 serve him ?

But O my soul, no more of these Neglects ! I charge thee, by thy Heavenly Birth and Parentage, by thy Immortal Substance, and Durance ; by thy Precious Ransome, the Dear Blood of God : Value thy Welfare more, Seek the Bodies less ; think not Gods price too great (mans Labour) for His happiness ; when the Son of God thought not His Sweat too much, His Blood for the Price ! O thou Dear and Precious Piece and Purchase of Divinest Architect, and Device, Detect this Serpentine Policy of the Devil, who, because he once got Eternity for an Apple, thinks to Tempt away thy Salvation.

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uation for *Nothing* ! And therefore would have thee all for the Body, that nothing may be done for the Salvation of the Soul ! Dear one, thou wast not *Ransow'd*, be not *Ruin'd*, for *nothing* !

And now, O my soul, Spiritual, Immortal, Intellectual ; The lively Image, The Dear Spouse of God ; Lord Paramount, and Sovereign Power in Man ; The Free and High born Child, and Heir of Eternity, Delight, and Darling-Gem of Heaven, Most precious Purchase and Inheritance of the Son of God ; Do not, O do not abuse, and lose thy self in Bodily *sensualities*, and for *Half a satisfaction* (scarce to the half of Man) and but a *Moment* on Earth, Sell away salvation in *Full*, of Soul and Body, in Heaven, for ever. For,

What shall it profit a man to gain the whole world, and lose his own soul? *Mt. 16:26; 27.*

Or,

What shall a man give in exchange for his soul?

The sum of this Soliloquie is.

*The soul is Spirit, Sin turns it Flesh.
The soul is Immortal, sin makes it
Dye.*

*The soul is Noble, sin makes it Base.
The soul is Lord, sin makes it Slave.*

*The soul is Sovereign, sin makes it
Subject.*

*The soul is God-like, sin makes it
Beast.*

*The soul is Gods Spouse, sin makes it
Scrumpt.*

*The soul is Gods Jewel, sin casts it
in Fire.*

*The soul is Free-born, sin keeps it in
Prison.*

*The soul is Gods Purchase, sin washes
it away.*

Ani-

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Animadversions touching the Daily use of what is directed through the whole Manual.

If all set seem a great Days work of Devotion (though two hours will make the longest day) it is put into thy power to lessen it. The Authors Aim is, to be a spiritual Helper, not a Task-master. That office he leaves to thee with Discretion, and Conscience, to execute. And thou wilt discharge it better, if when thy thoughts are set to contrive, and lay out the spirits work, flesh and blood be not called into Counsel.

As bodies, so souls are not of equal strength and speed; and as Days differ in several Climates (yet in the same, often vary their length) so days of Devotion are not of a like length for all spirits and occasions.

Hezekiah was not so long on his Knees ^{5.} Solomon, nor Ezra the Priest so long ^{2 Chron. 6.13.} at his Prayers, as the Levite. The Ezra ^{9.} Apostles did lengthen, and shorten Neh. 9.

Z 4 theirs

theirs. And our Lord kept not a pnu-
 etal measure for his. A man may pray
 4. & 4. 24. much in little with the Publican ; and
 Mar. 26. much in little with the Pharisee ; and
 42. 44. little in much , like a Centurion :
 Joh. 17. much, and not little, as the
 Luk. 18. The heart is all in all. If that go along,
 13.
 Mar. 23. then maist do well to travel all the
 14. & 6. 9 Book over ; if not, better to cut off some
 AG. 10. Stages. There are that measure ser-
 2. 4. mons by Glasses, and Orisons by Beads ;
 but as the wise judge those by brains
 (not lungs) to the Devout, weigh those by
 their thoughts (not fingers) Behold that
 pattern of all piety and perfection; Christ
 LU. 6. 12. himself ; He prayed whole nights (to
 teach us, we may pray long, and well) yet
 Mar. 6. 9. taught us a short form of Prayer, to shew
 that (generally) it is not better for being
 long. The life of Devotion lies in the
 Spirit, not Breath; and Prayers must be
 measured by the Heart, not the Hour-
 glass.

A⁴

PRESERVATIVE Against the Plague of Schism.

O R,

Antidote against the Separations of the Time.

Extracted out of Apostolike Prescripts :
chiefly, from S. Paul, and S. Jude.

Declaring by their Divine Demonstrations, into
what fearful sins and dangers they fall, who run
out of the Church into Schism. And of what an
execrable and damnable quality the men are,
which tempt, and lead into such separations.

1 Cor. 11 r. 18, 19.

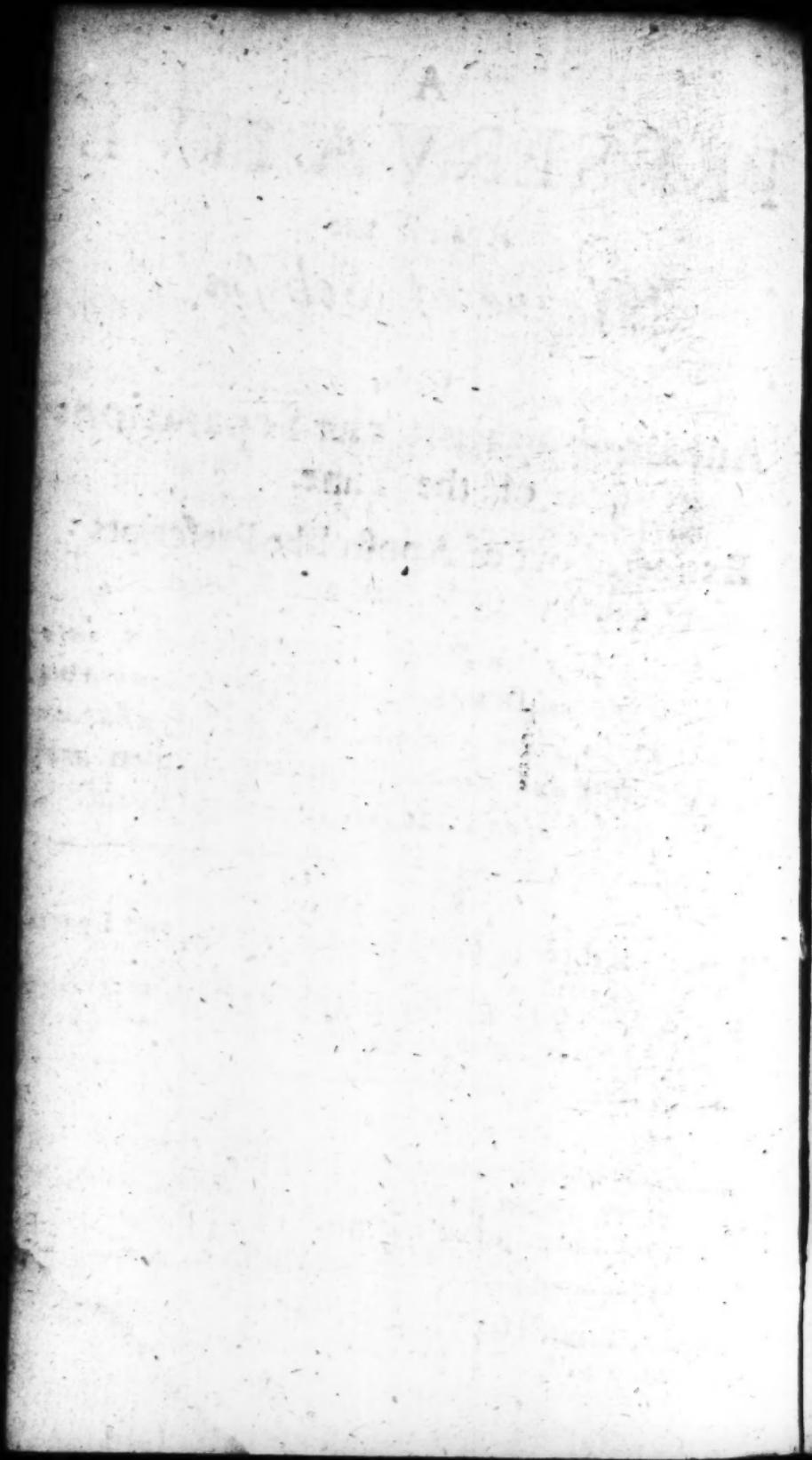
I hear that there be *Divisions* amoungt you, and I partly believe it.

For there must be *Heresies* also among you, that they which are approved may be made manifest among you.

Tertul. de presc. adv. Har.

—Nec tamen ideo bonum hereses, qui esse eas oportebat:
quae & malum non oportuerit esse: Nam & dominum
tradi oportebat, sed & traditori.

London, Printed for J. Clark, and are to be sold at his
Shop under S. Peters Church in Cornhill, 1652.



To the Reader.

THe Author intended this Preservative only as an Addition to his Manual. That there might be an Antidote, as well against schismatical Novelty, as Popery: Of which, though this be too much See that
in the
Manual
in the
the Humour of the Time, that is more Epidemical.

That it may do more good, this is done. grounds
And much (sure) will be, if the Authors of Reli-
Pen miss not the Mark his heart aims at, gion, &c.
And no more Gall be found in the Readers Tag. 7.
conscience, then his Ink: For he seeks
to profit, not provoke; and if self-love
sway not before Truth, he hopes Things
will more convince, then his words ex-
asperate.

A suitable piece he would have it both Ego cert
to his Manual and Mind. Which he speaks idem qui
with Pacians mouth: Christianus mihi jam sum
nomen; Catholicus, Cognomen. (He redibo:
is no Roman, but a Christian Catholike;) (Minas
And from S. Basils spirit; Therein he is, Imperat
what he ever was; and by Gods grace ever de. The
shall be what he is. And beseecheth thee 4. p. 1
and.

To the Reader.

and all, in the Holy Spirit of S. Paul, in
the Name of our Lord Jesus Christ, to
do and be what all should be, That you all
speak the same thing, and that there be
no Schisms among you. That you be per-
Divisions
(new
Transla-
tion.)
fectly joyned together in the same mind,
and in the same judgement. That this
Mind and Spirit may be Thine and His,
is the endevour and prayer, of

Philo-Christianus.

A P R E S E R V A T I V E

Against the

Plague of Schism:

O R,

An Antidote against the
Separations of the times.

Extracted out of Apostolike Pre-
scripts, chiefly from S. Paul and
S. Jude.

Rom. 16.17,18.

Now I beseech you brethren, Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

*For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words *Or, me-
and fair speeches deceive the hearts of the kers of simple.*

Jude, v.19.

*These be they who separate themselves, *sensual, (Old
having not the Spirit. Transla-*

Saint Paul then, and Saint Jude being Judges, Separatists are branded for men that serve their *inde quod belly before Christ; of better ventri, and fairer Tongues then Hearts; having more ill flesh in them, then good spirit; in Rom.*

Informed 16.18.

* *Anima-* Informed rather with the soul of a *beast*
les non ab then a *Christian*. Yet S. Paul being
anima, sed witness, and God himself *Judge*, eve-
Animali- ry one that doth *separate* is not pre-
tate. *(Hugo.)* ly a *Separatist*; for God who forbids
all sin, commands some *separation*:

2 Cor. —— Be ye separate, saith the Lord,
6.17. *Apostolus.*

That therefore wrong be done to
none, but the guilty forehead may have
Apoc.18. *the brand,* and the guiltless be quit of
4. **Φωνὴ ἐπι- τὸν οὐδεγύς.* that note of Infamy, we must put a dif-
ference betwixt commendable and culpa-
ble separation; And by God Almightyes
οὐσιοντας Light and Word, shall best discern the
τηνολέ.) difference, [Come out of her my people,
(a) *Ubi-* that ye be not partakers of her sins, and
que exequuntur dum estē that ye receive not of her plagues] This
Congrega- is a voyce from * Heaven, by whose
tione ma- light we see, That if a Place or Church
lorū men- be Babylon (be it naturally, or mystically
te & ani- so; in Chaldee or Italy, what, or where-
mo, ne sci- licet con- soever.) That is, if it grow so corrup-
sentiamus a body, and so far infected with errorr
vanitati and ill, that without sin and plague we
& pravi- tati. Car. cannot Incorporate and communicate
*in loc. Si ** with it; out we must go, God calls us
non com- to come out. (a) And then, without
municetis

in peccatis, non communicabitis in tormentis. Ib. Exite spiri- tualiter, & si fieri potest, etiam corporaliter in 2Cor.6.17. Id.

palpable.

palpable danger both of high disobe-
dience to Almighty God, and destruction
to our selves, we must remove. (b) Go ^(b) Jer.
forth, (c) Flee out (as for your lives.) ^{50.8.} (c) Isa:
Yea, which is (or should be) more, Un- ^{48.20.}
less we will be cut off in her iniquity, we
must hie away (as we love our (d) souls.) (d) Ier.

The common brand of Schism then, ^{51.6. &}
which those of Rome give to us Reform- ^{45.} * Nisi co-
nd (as removed from them) on a wise head leriter fiat
imprints no more shame then a cold Reforma-
Iron doth hurt. Till it shall appear (by tio, audeo
better evidence! then their own) That, dicere,
they are not departed from the Primi- quod licet
tive purity and healthy constitution and magna sint
state of a Christian * Church, and we quae vide-
not returned to it. And, that we would mus, ma-
not have them go back with us, and will jora vide-
not admit them to come whither we are bimus.
(a) gone. And whensoever they shall Card. Ca-
first set foot to return to that ancient mera. l. de
Purity, we shall not be forthwith ready Reform.
to (b) meet, and joyn hands and knees In sacrum
with them. And with both hands and Ecclesie
hearts, unite souls and bodies with theirs, imperium
in one and the same Church, and with biles abu-
them, and all in communion with them. sus irrep-
fisse. Espenc in
Titum.

Q. Maries time the Papists came for many years to our
Churches, till the Pope forbad them (Pius. 5. by his Bul)
(b) Tollatur paries erroris, & simul summa. (Aug. de Donat.)

Or,

* Concil. Conſt. ſeff. onely cure and remedy of Schism, * a Free and General Council, whenſoever it ſhall be called of uninterested men on either ſide, proceeding according to Christian Rules, and Evidences to hear and determine the diſferences (a) on both (b) parts, and to declare how far they have erred, and ought to return, and accordingly to be ordered and (c) return conciled.

venire,

persecutione ſaviente uſq; ad tempora Constantini. Ifidor. in praefat. ad Concil. For this cauſe the Council of Nice was called by Conſt. l. 3. c. 12. de vita C. With that Effect. ſee l. 3. c. 5. v. 6. 12, 13. Schisma ingens de Paſchate tollitur. Tanquam in unum corpus eſſent denuo coagentati, una apud omnes uiguit ſententia. De V. C. l. 3. c. 20. (a) Omni ergo ſeditioſa conteatione deposita, literarum divinitus inspiraturum teſtimoniu[m] res in quæſitionem adductis diſſoluamus. Conſt. ad Episc. in Nic. Cone. congregatos. Theod. l. 1. c. 7. (b) Such was not the Council of Trent, being neither general, nor impartial. V. History of it.

By this God and the world Judge, who moſt love, and make Schism: They in, or we out of, the Roman Church.

And here let the ancien Fathers be called, and heard for Witneſſes, then whom none have ſet out the nature and guilt of Schism in truer and livelier Characters. They diſtinguiſh it from Heretie.

heresie * thus : This is a desertion of Ecclia scis-
lesiastical verity, to the breach of Catholike faith ; but, that a breach of Ecclia scis-
lesiastical unity, with desertion of Christian love. So S. Hierome decyphers it ;
Heresie maintains a perverse opinion in
the Church, but Schism makes a sepa-
ration from it. And so S. Austin puts * Heresie
the difference ; (a) Heresie is a sect of dogma be-
those who follow many ways, but Schism is a separation of those who go after one. me ab Ecclia scis-
And therefore, not diversity of Faith, parat.
but dividing communion with him, is Hier.
Schism. Whether with, from, for, or (a) Hier.
without Heresie (as Schism is sometimes diversa
mate, childe, mother, and many times sequentia
a mere stranger to it) they do at all times sedis ;
give the guilt of Schism to such breach eadem scis-
of love, Making that Unity the proper quenitium
object and matter of it, and this breach separatio
the specifical Form. est. Aug.
Schismus

Thus S. Cyprian (though not of error) was quit of Schism by the Council of Carthage, because he kept communion with the Catholike Church himself, and (though not of his mind) kept none from it. But in the second Council of Constantinople, they were cast * Nemini-
dicantes, aut a jure communionis aliquem si diversum senserit, amoventes,

by

by the Common voyce and vote of 150: Fathers, who kept not the communion of the Church (though otherwise quit

(1) Qui se sanam quidem fidem conseripta se ferunt, evulsi au- unjust one, from all, or from any.
 sem &

abscissi sunt: Concil. 2. Hinc Cecilianus Schismatici insontes ab Opr. Milevi. Quis non recessit a Cathedra Petri vel Cypriani.

^{Multa posteriores} If therefore a Particular Church licet, quā Romanis is not) if it, or any, from being Catholike turn Heretik in faith; and of Holy, become debaucht for worship; to leave it is not Schism, because not a departure, but return to the holy Catholike Church. Nor is this to make a minus A- rupture in the Body; but to shun a pestilence of the members. Nay, consent (^m) and Copartnership with such a Church, is rather a Conspiracy

guinie- sistem doctrina. Ter. de prescript. Ecclesia non pendet ab unitate capitii Ministerialis, sed a Christo & unitate fidei. Stat aliquem Papa contradicere & esse de unitate Ecclesie, modo sicut sub Capite Christo. Job. Major. (^m) Jo.
D. II.

(n) against

(v) against the Head, then communion (ii) Non
of the Body. And to renounce such a ^{studemus}
fellowship, is not to make, but mend and ^{paci in de-}
heal a breach. And therefore against ^{trimenti}
the charge of Schism from Rome for re-^{vera do.}
linquishing their Assemblies, our plea may ^{Naz. orat.}
be as that against the Arians, Not ^{32.}
guilty. As the Bishop draws his case
of separation with a difference from the

* Donatists. We keeping the Church (by * Episco-
Gods grace) continue in the holy and per-^{pus} Her-
fect faith and communion of the Fathers : ^{miacens}
and separate from none but those that do ^{advers.}
not so. ^{Mociant.} ^{Donatisti}
^{nullis in-}

*recedentibus decreta quibus oppugnare dicunt antiqua da-
sde dogmata esse ab Ecclesia divisorum. Nos in Ecclesia con-
stituti qui Deo regente in paternâ sententiâ & communione
perficiamur, statimvs non communicare ab Ecclesia sepa-
ratis.*

Nay, our Deserion deserves the praise
of * well-doing. And if they urge our * Re-
scias nos
withdrawing obedience from the Aposto-
like Chair, in which they prove and fecisse re-
plead a continual Series of succeeding cedendo a
Popes to S. Peter; S: Hieron. and Irenaeus cifer S.
shall put in our rejoynder for us. The De non
Church doth not consist in * Walls, but conveni-
endo cum
Hæreticis. * Non in Parietibus consistit Ecclesia; sed ibi erat,
ubi vera fides erat. Hier. in Psal. 33.

founda-

foundations of Faith. And therefore we must obey those Priests, who with succession of Bishops have received the gift or grace of (o) truth. If not, there is no sin or Schism in our Recession from (p) them, but in their *Deception* from qui cum it.

Episcopa-

tus successione charisina accepérunt veritatis. Iren. l. 4. c. 43.
(p) Cum iniquis & perfidis jungi non debemus, qua partici-
patio, i.e. qua communio? Carth. in 2 Cor. 6. 14.

* See
with Re-
section
of the
Popes
usurped
power,
Resoluti-
on to
maintain
Catho-
like faith
to the
utmost.
In the
name of
King,

*Lord, Clergy, Commons, and all the Kingdom, A.D. and
Mz. Henrici 8. (q) Rom. 16. 17. Jude v. 19. 2 Thes. 3. 14.*

them,

And because we of the Church of England were so judiciously and happily cleansed and cured of those corruptions of Rome (as we stand and are established upon our old base and * bottom.) Therefore the present separations from, and divisions in it, are evidently foul and ill. And they are spiritually deaf or blind, that do not hear and see a voice and light from Heaven calling them from those separations, and shewing them, why they should come at that call. If Apostolike Cries and Fires can make that voyce, and light. (q) Two of them with one bright flame (as of a Beacon from a Hill) discover those for vile and naught that make them, and mark

them for work of souls. And all with
with one month, cry out on them as
pests of spirits, and to us (as they are ^{(r) 2 Pet.}
such) to fly (r) them. And if we will ^{2.}
not be branded and plagued, we must do ^{Iam 3. 16}
both.* Mark first, and then Shun them. ^{& 4. 1.} 2 Ioh. v.
So we will for their great, 1. Guilt, and ^{10.}
2. Punishment, if we do well mark ^{* Mark}
them.]

For,

1. It is the sin against the Holy Ghost, Schism is
faith S. Ambrose. A sin against it, doubt- a great
less it is, and very high for his reason ; ^{fin.}
for other sins are contra singulos : this, ^{(1.) Mark}
contra * Universos. So that, as much as ^{them.)} 1. For
a Community is more then a Person, kind.
Schism is above another sin: And as ^{L. 2. de}
much as a Sacred, is better then a Civil ^{penit.}
(1.) In-
Community, so far is this worse then a ^{testimoniæ.}
sin against Secular (s) Society. That is, ^{ditio in}
so much as Heaven is above Earth. The Ecclesiæ
peace of God before mans. A good ^{Dei con-}
estate of our souls, above our lives: The ^{flata, longe}
Church. before the World. And that ^{plus mali}
must needs be infinitely much, For ^{vis bellū,}
if the value of one soul be above ^{pugnave,}
the Worlds (t) worth, the Church ^{in se com-}
(which contains in it many Thousand- ^{pleteatur.}
thousands of souls) may justly be va- ^{Conf. V.}
lied above Millions of Worlds. And ^{Euseb. de}
Schism strikes at the very Body of the ^{v.c.l.3.c;}
Church; ^{12.} ^{(t) Mat.} ^{16.26.}

Church : nay, divides *Unity*, which is
 (x) Eph. 4.3. 16. the (u) *Spirit* ; and cuts asunder *Love*,
 Col. 2.9. which is the * *Bond* of that (x) body. So
 & 3. 14. it leaves the Members loose and disso-
 lute for want of their tye of perfection,
 & Chas.
tinatus and lays the whole body wounded and
Christia- bleeding. Doing worse (y) by Christ's
ne vincen- *mystical* body then the Jews did by His
cultū. Cyp
 (x) Com. natural (before which yet he preferr'd
 pago cor- his (z) *Mystical* ; for, for all their Hel-
 poris Chri- lish rage at Christ, they did but gore and
 sti. Greg. wound his body (not a bone of it was
 In Solidā (a) broken.) These (b) tear and man-
 corporis ggle the Churches all into (c) pieces. A
 unitatem sin of the highest. For, how can the
 concordia hand reach higher, then at once to be
 glutine lift up against (not a good limb, which
 copulati plebs. Cyp. some have made the unpardonable * sin,
 Quod qui- but) the *Best Body* in the World, the
 dem cum suis par- Church. And against (not some holy
 tibus uni- versum spirit of man, but) the *Best*, infinitely
 Ecclesie above all in the World, the *Holy Ghost* ;
 corpus,
 consentiente animorum concordia. & proposito, devincit. Eus.
 De v. c. l. i. c. 68. (y) Deteriores facit. Ang de bapt.
 c. 6. Cypr de Unitate Ecclesie. Hier. ad Dam. ep. 57. (z) Ni-
 si enim vitam Mystici corporis prætulisset, non sustulisset, &c.
 Bern. (a) Diviso enim corpore ejus quid est Ecclesia, ipse om-
 nino dividitur. Theoph. (b) Ioh. 19. 36. (c) Quantum fa-
 cinus lacerare in frusta ? lacerat quantum in se est, qui uni-
 tatem scindit. Zanchius. * Contra fraternalm charitatem
 invidia fecibus agitare. Beda.

which

which by that holy Band holds together and animates the members in that Body. And against (not onely many Christians, but) Christ * Himself, who governs and quickens that Body and those Members, by the Holy * Ghost. * *Per* ^{Act.9.9}

Mark it then for a sin of the most wick-^{nexus &}
ed kind. ^{connexi-}
^{onessup-}

rationem augmenti dat Sp. St! Non si dissoluta membra & intrat ad capite. Theoph.

And therefore of as woful Consequent. ^{2. Schism} Because, the members *Fallen off by* of ill con-
Schism are *lost* (as branches cut off from ^{sequent.} the * Tree dry and (d) wither) *Dead for* ^{* Ioh.15.} want of life from the holy Spirit, which ^(d) *animates the limbs onely, that are in the* ^{(c) cessi enim} body. Those that *keep in* are *wounded ab Eccle-*
by the loss, and lie *feeble* for it; as a ^{te Spir-}
body is lamed, and loseth strength by ^{tus, non} *expence of much blood, upon the exci-*
tion of some members. And the *Whole* ^{Irenaeus.} *body of the Church is left weak by the* ^{Spiritus}
division, ready to fall into ruine (the ^{Dei non} *high way to it in any Family or* (e) *Po-*
licy, but especially in the House of the ^{vivificat} *Church, and Christs Kingdom, Yea, the* ^{membra} *Body of the State is shaken by the* (f) ^{nisi sue-}
ta. Aug. ^{uni.}

3.24. (f) *Tumultus & cades à Schismate sepius. V.*
Euseb.de vit.l.3.c.4. & 7.

fall

(g) Hac
ergo oriens.
tais &
occidentia-
lis Eccle-
siae Dis-
cordia
freti Sa-
raceni
ingenti
classe sol-
ventes,
&c.

Plat. de
Hen. 1.
Una cum
Religione
& secula
imperium
amissum
est. Ib.
V. Const.
lit. ad

Episc.

Tyri Socr. l. 1. c. 23. * Dicit Gentilis vellere fieri Chris-
tianus, sed nescio cui baream. Chrys. Clem. Alex. un-
Christian sectas habetis. Sit anima mea cum Philoso-
phis. (h) 1 Pet. 2. 12. and 5. 3. 16. (i) Vide (m)
quit ut invicem se diligant, & ut pro alterutro mori-
fiantur parati. Terc. Apol. (k) 1 Tim. 6. 1. 1 Pet. 1.
2, &c. 3. 16. (l) Deridet for it in publique
Theatres and Spectacles, Socr. l. 1. c. 3. V. Const.
Epist. ad Epis. Syrac. de v. c. l. 10. c. 6. (m) Do-
minum quem Judas vendidit, Hereticus blasphemat.
Max.

2. For

fall, as the ruine and falling of the Great Empire came upon the breaches of the (g) Church. By Schisms and Faction calling and letting in the Turk (i) Hammer which hath broken the Body all in pieces. Nay the Whole body of Mankind is worse for these Ruptures. For, for Infidels, instead of calling them in, this keeps them out of the Church. So far from inviting and receiving them by Baptism into Christ's Religion, that it gives them a Sacrament of Confirmation in their * own. Not stopping their mouthes, as we should and might by our commendable and Christian carriage, and (h) concord, (i) but opening them (k) wide to blasphemy (l) both the Church, for a Body which is so ill tempered; and Christ, as the Head of no better a (m) Body.

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II. For this great guilt, God gives 2. Schism
the sin a proportionable * punishment. great for
in a Doom and Death fit for such foul punishment:
blasphemers of Christ, and murtherers * In dilu-
in his (a) Church. Of which the World vio non
hath seen two fearful executions. par fuit.
2 Pet. 2:

so. (a) Schismaticum Homicidam facit Cypr. cuius culpe
at sanguinis Baptismo eluenda. In orat. Dom.

The First was, in the Church of the * Omnis-
Jews, Rent and torn in two by * Corah ^{globus} stet (Nu.
and his (a) Confederates. For which (to 16) i.
shew how much their sin was the hate of c. est.
Heaven) Earth opens her (b) mouth, a Expressus
to send them quick into (c) Hell. And ^{Hæretico-}
(as if no old vengeance were ill enough rum &
for them (though we read of dreadful pseudo-
Plagues by Water, Fire, and Ayr before) propheta-
rum Typus
God works a New (d) thing for theirs, Orig.
such as never was in the world till then. (b) Ita ab omnibus
A New Creation * of (a) punishment, mundi hu-
Hell and Heaven agreeing to fire and jus able-
devour all persons and things in the gantur e-
Schism, Fathers and Followers, all in lementis.
one Gulph. Goods, Tents, and Appurte- rem hau-
nances, with men, women and (b) children. Stu, nec cae-
mare taet, nec terram contaminarent sepulchro. Amb. (c) Terra
stultibus obrutus, non aquæ. Theod (d) Num. 16. 4. * Si crea-
verit creationem בָּרַא אֱלֹהִים Arias Mont. Si separando
separaverit. Oleastr. (a) Verse 30. (b) Verse 32. 33.

A a

The

* Plat. de u. Silv. 1. The Second was in the Christian Church by * Arius, who like another Corah in pride of heart and wit, by a wretched Heresie, made a woful Schism, in which the Church lost Millions both of lives and (a) souls; and of which it lies to this very day much wounded and weakned. For, he that (void of duty and pity, to his dear Saviour and Mother) did wickedly mangle His body, and spill her blood, as he was going away in Triumph with his Train in the street, being suddenly struck with terror, and taken with a need to ease himself, in a common jakes (next at hand) (a) Judas-Hist. Eccl. like most miserably shed our his entrails l. 2.c.30. and bowels. Constantius the Emperor porum & that gave his Sect the first breath of Au- quentia the Church dyes of an Apoplexie, struck stipatus with (b) grief. Valens, Patron and Per- mortem passus vi-secutor for it, who by his Imperial & turpis power fed the flame, was burnt with fma con- (c) fire, Kindled by the fury of their dignam. hands, whose souls he fired with that Plat. de. v. Julii 1. (d) Schism. Anastasius their friend, * Medius crepuit. Theod. l. 1.c.4. Socr. Eccl. Hist. l. 1.c 5. (b) Socr. hist. Eccl. l. 2.c.37. Id. Prosper. (c) Teipsum reprehende, qui flammam in domum Dei injecisti: Aprates Monachus ad Valentem. (d) Ut qui perversis doctoribus Gethorum incen- derat animos, iis viventibus corpus Valentis (qui mali autor fuere) cremaretur. Fulgentius, p. 14.

And

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was (as some say) struck with (e) one, (c) Eau-
and Olympius his Champion (upon that grius,
score, blaspheming the holy Trinity in Platina.
a Bath) with three * Thunderbolts.

* P. Dia-
conus.

And, after Athanasius (who as another Moses stoodin thegap to stop thebreach (a) was in a Synod or packt Assembly of Arians at Antioch, condemned, and all their Opposites persecuted; Alexandria (his own City) was so depopulated, annis mi-
Antioch it self, and the Cities of the rifice su-
East, so shaken and ruined with Earth- fidentata
quakes (b) as if God would have them est. Plat.
and all the world to know bythose New de Ath. in
Gulphs; what a wretched thing it was in v. Syria
to be of the Old Conspiracy or Compa- cis *.
(b) In ny: St. Jude calls it Corabs (c) way, Schisma. (only he makes it wider with Gains and tumpanas Balaams passage) and gives it his * end; v. Socr. save that the mouth of Hell gaped for Eccl. hist. l. 4 c. 10. the Jewish, but the bottom and belly of Hell shuts on the Christian, Corah. For whom is reserved (not the uppermost grandiose smoke & fire, but) the blacknes of darknes nem in Constan-
tinopoli
observatur. Socr. Eccl. hist. sc. Decreta contra Episcopos. (c) Appetitu indebiti primatus se ab unitate Ecclesiae see-
cernunt. Beda in Jud. Iud. v. 11. Numa. 10. 32, 33. * Vel
biatu terrae ruentes vel cœlestibus ignibus absumptos corpori
& animo brevi tempore ad tartara precipitatos, Opt. contra
Parm.

A Preservative against

* Jude
v.13.

for ever *. And (as if the living in this contradiction) were as sure of this, as the dead in that, he says, *They (are, they were already) perished.*

Two brands upon Schism so great, and by hands so good (Christs Apostles, and Gods Judgements) that, if we have either love to Heaven, or fear of Hell, will make us *Mark it.* And which is the aim of that *Mark*, and end and word of the Apostle, Beware of all that are *Noted* with it.

(2. Shun them.)

For the cause of Schism.

3. Ignorance a cause of Schism.

* 1 Cor. 3. 10.

4 Heb. 5.

12. Col 1. 23

b Eph. 4

14.

2 Thes. 2.

2.

2 Pet. 2.

14.

1 Joh. 2.

19.

And shun them (for it,) And that this be wisely and fully done, we must mark it again in the 1. Root, or Cause; and seeing that, 2. Remove it.

A sin of so ill a Kind, grows from some naughty cause. You may find Five foul Springs of it.

1. The first is, *Ignorance*. Ignorance of foundations * makes these cracks and falls in Spiritual buildings. Overlaid with (a) Sermons, for want of being well Underlaid in Ground-works. Had people been rightly Catechized, and established in the present Truth, they would not be shaken in mind, till they fall into (b) error; and then follow those who

who lead to it by the Colour (c) of Truth (as their lure unto Schism.) Who ^{c Auda-} must carry them out of the (d) Church, ^{cias} mentorum because they can have neither Mainte- ^{suum} nance, nor sufferance in it. And (as ^{occasione} St. Hierona * observes) Pretend that in ^{Evangelici} their own defence, for going and carry- ^{c& senten-} ing out. The Ministers that for ^{idleness,} ^{rare co-} or other ends did not do, and the peo- ^{nantur.} ple which for prejudice or pride would ^{Aug. in} Job.

The effects are sad. The Church woful- ^{d Dicen-} ly torn, because the Members so loosely ^{tes, veri-} joynted in the body. And the simple (a) tas, de- transported (b) with every wind of Do- ^{Manicha-} etrine, for want of this ballast of a ^{is. Aug.} Sound mind and better settlement. They ^{Defl. 3.} ^{c. 5.} dare entertain any New or Strange Thing or Person, with faith, obedience, and devotion (Believe, Do, Pray, any thing, or any where) for want of being * Nullum Catechized into an Earlier and better ^{schisma} acquaintance with the old Standards of non sibi (c) Religion (the Creed, Decalogue and aliquam Lords Prayer.) Yea, themselves are ^{heresin} configit, (d) bold to Expond, Apocalyps, that ut rete never Learned Pentateuch. And dare ^{ab Ec-} ^{clesia} deceffisse videtur. Hier, a Heb. 13. 9. 2 Pet. 3. 17. b II. exp. ergo. Ephes. 4. 14. Rotari perpetuo. c 2 Tim. 1. 13. d 1 Tim. 1. 7.

Decypher and number Daniels Seventy weeks, (e) and St. Johns Thousand years
¶ Dan. 9. (f) who (upon due examination) can-
not give an account of St. Pauls Six
f Rev. 20. (g) principles.

6. II. *Lust*, (which commonly and natu-
 g Heb. 6. rally follows Ignorance) (a) widens the
 2, 2. *Cause Rént*. Wars in the Church are raised by
 of Schism lusts in the members.. For casting off the
 Lust. Sovereignty of Right reason from the
 11 Pet. 1. heart, Gods Throne; they dread not
 14. b Jam. 4. to tear Religion in two, and divide
 11. Christ's Kingdom. Such Wars want not
 2 Tim 3. leaders.

6. & 4. 3.
 2 Pet. 2.
 18.

2. Pride
 a cause of
 Schism.

a Nihil
 Ecclesiam
 aquæ d.
 videre po-
 test ut
 Ambitio,
 amor im-
 perii,

cyc. Chrys. b Iude v. 6. 3 John v. 9. c Φιλοπατίδ'ωρ:
 Διο-Σέονς. A Jove nutritus, Faetabundns. Varablus. d So-
 la mater superbia. Aug. Omnes timent, omnes scientiam
 pollicentur. Ter. de praſo. Hær. e Plus omnibus se cognos-
 visse. De Gnosticis. Irenaeus, l. 1. c. 5. f Solos se Chri-
 stianos esse. De Donatistis. Aug in Psal. 32,

takes

takes much with poor people (who want not for pride) And then, what *Lords and Princes of all wisdom* (g) ^{g Promis-}
 and goodness must they be, (h) who ^{tunt I-n-}
 can, and do bestow such great gifts ^{brem, vel-}
 of knowledge and grace, on their peo- ^{lut nubes}
 ple? And that carries them away af- ^{propria.}
 ter *Simon Magus*. Great ones they ^{h 2 Pet.}
 will be. (i) In the Churches way ^{2 18}
In the Churches way ^{i Acts 8.}
 they cannot. Out therefore they ^{9.}
 go. (k) And some must be to *ad- k* He bet-
 mire their greatness. That the *Simple* ^{witched}
 will do soonest; Them therefore ^{the pec-}
 they *Seduce and carry* with them ^{ple, Acts}
 out. ^{8, 9, 10, 12.}
^{1 De}

Anio, Sic.

Theod. l. r. c. 4. De Valentiniis Tert. Separaverat Episcopatum.
Indignatus alium potum, abruptus de Ecclesia Authentica regula.

2. And an *Hungry stomach* often ^{2 Luxi-}
 leads on with a High one. For com- ^{ry a cause}
 monly, these new *Rabbi's* against the ^{of schism.}
 Church, are *Chaplains* extraordinary
 to the (a) *Trencher*: Their *Pulpit* a *Qui-*
 therefore is a *Table* which serves ^{quid facias}
 compendiously both for a *Preaching* ^{uni proprie-}
 and *Eating* (b) place. And their *faciunt*,
 followers (often poor) love such *Sa-* ^{ventrem}
^{Chry.}

Hom. 45.

in Mat. b *Promissum Dei prandiolis emi expectantes. Clem.*
Alex.

A Preservative against

c. John
6. 26.

* 2 Pet.
2. 13.
d Jude
v. 12.

3. Ava-
rice a
caue of
Schism.

a. Tit. 1.
11.

1. Tim. 5.
10.

b. Ulphila.
Gothorum
episcopus
verborum
lenociniis
¶ pecu-
niae inef-
catus ille-
sebris,
Barbaros:

in Arria-

norum Communione pertraxit. Thcod. l. 5. c. 32. Sa-
mosatenus per contentiones Ditatus querentibus Patribus in
Concil. Antioch. c. 2. Pecuniarum rapaces, quasi vortices
vocat Ignatius. c Revel. 18.13. d 2 Pet 2. 3. e Ar-
tifiosè, pietatis praetextu. (2 Pet. 2.1) vox sonat.
Lorin.

voury and wholesome (c) Doctrines, and like such comfortable Proofs of points, as Good Clear makes them, after Sermons. S. Peter speaks them (not for fasting, but feasting * men) and S. Jude spots them thus; (d) There They feed themselves without fear (though in the Church, all upon *Scruple.*)

3. And a full Purse buys a Schism often, (a) and brings it on. (b) Thus poor people (Bodies and Souls are miserably bought and sold) like slaves and beasts, by the Merchants of Babylon; as S. John Reveals (c) it. Cunning and covetous men, who pretend to Save Souls, to Gods Glory, but indeed Sell them to their own best Advantage, as S. Peter Discovers them. And through covetousness shall they with feigned words make merchandize of (d) you. And no marvel if they over-reach and cheat many. (e) For well Taught they

are

are and Trained up in the (f) Trade.

A Heart they have exercised to cove- f Alea-
tous Practices. This makes them vries
make a Mart of the Church, fol- de Eph.
lowing the ways of Balaam who loved 4. A La-
the ways of unrighteousness. pide.
Medo-
desa

dr. Eph. 4. Machinationem Aug. vocat. * 2 Pet. 2. 14.

Thus Three Apostles giving their
Demonstrations, what ever Separatists
fairly pretend for reason; *Judas his Bag,*
Epicurus his Belly, and Lucifer's Chair,
are the Cause.

III. *Lewdness of life*, The follower 3. Gene-
of lust, is (a) Leader to Schism too. ral cause
Both in the Guilt of it, and Judge- of Schism
ment. Separatists seem Saints, (b) but Lewdness
are not. They cannot be. Because of life.
Mind and Will (the Fountains of Hu- 4. 2 Pet 2. 2
mane Action, (c) being Poysoned with Tit. 3. 3.
Errour and Lust, their lives must needs b Isa. 65. 5
Flow with Perverseness. And just it is c Jam. 3.
with God, that those who walk against
His and I heir (d) light, out of the d Rom 1.
High way of the Church, should not 21, 26.
have His Protection and *Blessing. For 2 Tim. 4:
want of which their Souls become a 4. Psal. 53
Prey to the Robbers of Christian Truth xii.
A a 5 and

Non so- and peace , (e) till themselves at last
 turn *Theives* too, never seen in Gods
 pereunt, Road, unless to Rob it. And then they
 sed alium- come under his (f) *Conduct*, who will
 mos Ec- be Sure to drive them far enough from
 clesia de- the *Church*, lest he should lose his *Booty*
 pradan- of their souls, which by Schism he hath
 tur, & Seized of. Else it were as great a Won-
 Differmi- der, as we to see how many are robbed
 mant ex- not onely of *Christian*, but Common
 mos Ec- Principles of Reason and Honesty;
 clesia seu And Led away so far, as to go beyond
 extra su- Schism to *Apostacy* it (g) self; yea to
 dem, & the Uttermost of *Atheism*: First, Dis-
 sacrum respecting; Then, Deserting; After,
 Ecclesia Denying, Either *Church* to be Saved in.
 Taberna- Or *Christ* to be saved By. Or God to be
 culum, served at all: Or, Religion, to serve
 abigendo Him with. Or, Heaven, to serve Him
 ad sua for. But this, the Strength of *Delusion*
 Collegia, * doth. *Satan* being set at their Right
 Diversio- Oecum. in (a) hand, who leave Gods Church on
 ria, Spe- the left; and Entring them thenceforth,
 luncas le- and Keeping them in His Chappel, and
 ironum: at his Devotion, by Gods just Curse and
 v. 19. f. 2 Cor. (b) Judgement. So They bring on them-
 4. 4. Custodi. (1 Tim.
 6. 20.) propter fures (Vincent. Lyr.) *Depositum*, sanam sc:
 doctrinam. *Vetant ergo nomen Christianorum retinere.* Theod.
 junior & Valent. Ier. 18. 15. Heb. 10. 25, 26. * 2 Thes. 2. 8.
 a Psal. 109. 5. b Isa. 6. 10. Acts 28. 26, 27. c 2 Pet. 2. 1.
 selves

selves swift (c) destruction (most 2 Per-
wretchedly and wickedly by their perni- 2.1.
tious Doctrines.) To which, for that
great ungodliness, they were of old (d) d'Jud.v.4
ordained.

J.V. Rebellion to Church-Order, hastes 4. Cause
much to this * Confusion. Especially of schism
Divine and (a) Apostolick.) As it is ^{Rebellion} to Order.
St. Johns Note of Deceivers, to bring * Quovadis
other Doctrine, for which they should miar, star
have no (b) Godspeed: So it is St. Pauls ^{αντώνιον} sign of Schismaticks, to be for New ^{εὐλαζίαν}
Doctors and Devices against the Old ^{οὐγχέαν} Ign. ad
Religion and Rule; for which we must Smyrn.
bid them * Avant. St. Cyprian will ^{ακερόντης} have the Brat of Schism, to have no ^{Iam Ec-}
other Father, but the scorn of the Bi- ^{quādūm}
shop, by some Malapert Priests and Peo- ^{Civilis}
ple. (a). And the Council of Constan- eff. Hier.
tinople spares not them from the Brand, in a Pe.
Who profess to be for Orthodox Faith, but ^{2.} make ^{b Iude}
Conventicles and Congregations v. 8:
against Canonical and Episcopal (b) Or- 2 Iohn
der. Without Subordination certainly ^{10.} * Rom.

16.7. (a) Hi sunt ortus atque conatus schismatiorum, ut
præpositum superbo tumore contemnant. Unde enim schismata
et hereses oborta sunt, nisi dum Episcopus, qui unus est et
Ecclesia præest, superbâ quorundam præsumptione contemnitur?
b Qui se sanam quidem fidem confiteri præse ferunt, avulsi
autem sunt, et abscissi, et adversus nostros Canonicos Episcopos
congregationem faciunt.

that

that cannot be (for amongst Equals it
 c. Ordo est it is (c) not. With them there will be
 parium Siding and Parting. There cannot be
 dispari- Unity and Order.) For the Remedy of
 amque terum sua of which Mischief in Parity, S. Hierom
 cuique himself grants a Necessity of Episcopacy.
 tribuens (d) There being no other way against
 dispositio. that Confusion, but this Order and
 d. In toto orbe De authority.

eretur est,

*ut schismatum semina tollerentur (Hier. in Titum) - In Re-
 medium schismatis, ne unusquisque ad se trahens Christi
 Ecclesiam rumperet. Epist. ad Euagr. Cui nisi ex-
 ectors quedam potestas detur (i. e. Sacerdoti summo)
 est Schismata in Ecclesiis, quorū sacerdotes. Contra
 Luciferi.*

5. Cause V. And slighting and leaving Church-
 of schism prayers, is a Spur to that haste of Sepa-
 Slighting ration. Indeed, it is Schism itself to
 Church- break that * Communion. And if St. Paul
 prayers. argue well, Apostacy (a) comes by the
 Diversion (a fall from Faith upon that

* Separatio ab Ecclesia Catholica. Breach of love often:) but the Flame
 of Schism always, saith S. Austin. From
 which he Quits some, (b) and (c) Ca-
 cum a-
 bruptione and Argument of care to make no
 in. Forw.

mis. a Heb. 10. 25, 26. b Nulli enim schismata
 facerent, si fraterno odio non excacarentur. Aug. Sine uilla
 conuenticulorum segregazione. c Ne contra Episcopum suum
 facient congregaciones.

Separate

Separate Conventicles and Congregations. But Brands those with it, that delight to do (d) it. And justly both. For Separation from the Catholick Church, ^{d Solo} congregatio (which is as much) any Particular ^{congregatio} deo One of it, * and in communion with it, lectari to the withdrawing of Communion in dissidio. Prayers, This is properly Schism.

And, All Piety being by God Himself made to be Prayer. (a) And the thaginiens^e Onely place for This, The Church, cal- separati, led therefore, The House of Prayer: schismati- (b) All Unity of Truth and Love, (c) being from the Spirit of Christ (d) tista, scis and All Promise of it onely in Meetings ^{a Gen. 4:} (e) at such Prayers. (f) All care of Up- ^{26.} holding that Unity, being committed ^{1 Cor. 1,2.} to the Wisdom and Piety of the (g) ^{b Mat.} Church, made therefore, The Pillar ^{21. 13.} of Truth; (h) and the Assemblies of ^{c Eph. 4.3} the Saints (where she doth by her ^{d Eav} ^{ouropewm} ^{oiv. (πάρ-}

τεσσερές εἰς) εἰς τὸν τὸν δασ.) Ignat. ad Magn. c Ne- cessario adjicitur Ecclesia mentio, quonidam ubi Tres, id est. Pater, Filius, & Spiritus Sanctus, ibi Ecclesia que Trium Corpus est. Tert. de Bapt. Cum sint Duo vel Tres proprius inconstitiam de eisdem non eadem dicere, sed & nominibus & rebus contraria respondere. Irenaeus. l. i. c. 5. p. 21. de Cœribus Hæret. O εὐλόγη τῷ ουρανῷ σουστηίσι, μημία) τῷ ουρανῷ σουστηίσι, καὶ διαν αύτης χριστοῦ. Ignat. f Rom. 5. 5. g Mat. 18. 20. h 1 Tim. 3. 35.

i. Acts
20. 28.
A. I Tim.
53.

Doctrines and Devotions discharge her Trust) being the *Ground and Place* for this Pillar. (i) Those that leave her (k) *Meetings*, and lose those *Blessings*, must needs be *cast* into *Conventicles*, where for want of a *Pillar* to bear up *Truth*, they are overwhelmed with *Errors*, and *crusht* with *Schisms*. Most justly caught in *Error* and *Uncharitableness*, (Those two hands of the Devil) who cast themselves out of Gods *Bosom*, and the *Churches Arms*; confounded for breaking their *Fathers Order*, and unblest, for Scorning their *Mothers Prayers*.

Nonneti. As these Causes and Characters of Schismaticks are Writ by the Apostles *Sermo A. Pens*, (a) they are easily Decyphered in *postolicus Separatists Lives*. For the *seduced* (tho novam in scitia factionem videtur) Well meaning some of (b) them are all, *Simple Animals*. (c) The *Seducers*, *Hier. con- Bruit Beasts*. (d) Both *Lustful* in heart, *treason*. (e) and *Loose* and *Libertines*, for life. *b Argxoi.* (f) *Enemies therefore to Authority*, *Ro. 6. 18* (g) which *Checks* those *Errors*. And *c. 1. Alos* *ya ζων* Voluntary *Vagrants* and *Exiles* from *z Pe. 1. 12* Church (h) to avoid those *Checks*.

Ψοχκοι.

Iud. v. 19. d 2. Σαρκίκοι. 2 Pet. 2. 10. e 3. Αδικοι. 2 Pet. 2. 15 f 4 Ανυπότακτοι, Tit. 1. 10. g 5. Ασύνεγοι, Heb. 10. 25. i Joh. 2. 25. h Venite ad Ecclesiam, Aufugite Traditores, si cum in perire non vultis. (Ita Petilianus orthodoxos vocat. Aug.)

Andi

And if we mark them for such, in their Kind, Consequent, Punishment, Cause; we find enough both *Why*, and *How*, we should shun them; for,

I. Schism makes a *Rupture* in Christ's

Body. (a) With a *Pest* in the Church: a *Magnū*
 (b) To the *Perdition* of Souls. (c) From *& glorio-*
an overspreading Leprosie of * *Sin.* ^{sum cor-}
 Take the true *Measure* of it, and the ^{bus Chri-}
Dimensions are all, Devilish. It is *dunt.*

the Height of Evil, with the *Depth* of (Irena-
Mischief, To the *length* of *Misery*, ^{us.})

From the *Breadth* of *Corruption*. Over ^{b Morbum} *pestiferum*
Mind, Heart, Life, Spirit, Soul. So that, *vocat*
 If we will do any thing for *Gods sake*, Constanti-
 Avoid it, because against *Him* so great ^{nus. Socr.}

a *Sin.* (d) If for *Christ's sake*, because ^{c Haren.}
 to *Him* so great a *Wound*. If for the *corum &*
Churches sake, because to *Her* so great *Schisma-*
 a *Loss*: If for our *Souls sake*, because ^{tiorum}
 to them so Sure a *Perdition*. (e) If for ^{venena}
our lives sake, because to those so great (*Maxi-*

a Destruction. If for the *Kingdoms sake*, ^{(Maxi-}
 because to it, so great a *Rent*. If for ^{* Euno-}
the Worlds sake, because to *All*, so much ^{minus}
 animo

¶ (f) *Ruine*. If for *Earth's sake*, because ^{dg cor-}
prosus. Lepra proprii confitit, judicium suum præferre Ecclesia.
Bern. d Ingens flagitium. Opt. Milev. Omnia scelera su-
pergreditur. Aug. e Sacilegium schismatis. Aug. f Nulla-
tam perniciies. Irenæus, l. 4.c. 2.

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A Preservative against

her Curse; If for Heavens sake, because the worst Foe to it, If we will do nothing for Hells sake, because the Devils best Friend. Avoid it, shun it then, Is there not a Cause?

2. And Crush the Bird in the Egg,

(a) Fly the Cause, That's the way to
shun it. Fly Ignorance, as a Cockatrice;
Lust, as (b) Hell; Pride, as Lucifer;
Luxury, as an Unclean spirit; Covetousness,
as the Tempter; (c) Sin, as
a Serpent; (d) Rebellion, as a Witch;
(e) Conventicles as Pest-houses, This is to
take away Father, Mother, Nurse, Pre-
ceptor, Leader, out of the Mind, Heart,
Life, Spirit, and Way; and so it must
needs stagger, fall, starve, stifle, and
perish.

a Ova
aspidum
semina
Diaboli.
Procop. in
Isa. 59.5.
primava
Ignorantia
G error.
b Cathe-
dra pesti-
lentiae.
(-Vene-
num erro-
nei dog-
matis.

Westm. in Psal. I. Apoc. 18. 3. 1 Tim. 6. 9.
d Eccl. 21. 2. e Sam. 15. 23. f Non patiar venerabi-
lem virum sedere in Cathedra pestilentiae. (E cœtu Ari-
norum manu dicens præsentem non pessimum dixit. Ca-
thedra pestilentiae. (Psal. I. (Hæreticis tribuitur à
Chrysol.

Especially, if we Counteract the
Works of Schism, and Meet it with
Contrary Habits and Acts of Grace,
which will not suffer it to come on,
but Repell it. By Better Instruction.

* Be

be. Be Grounded in Truth, so Ignorance* 2 Pet.
 will will not give you for a Prey to Seducers. 3.17, 18:
 the By Stricter Mortification, Be more Se-^{2 Tim. 3.}
 in it ure to your Lusts, and you will not be c 2 Tim.
 Egg, led away with their Lures. Be more 4.3.
 y to
rice; Humble, and you will be less Singular. 2 Pet.
 sen; (a) Come less at the Epicures board, 2.18.
 as and you will Keep better to Gods(b) Ta- Isa. 65.5.
 sh; ble. By Holier conversation Hold close Phil. 2.3
 to your Rules. (c) and you will not a In qui-
 Rove and Run after Sides. By Humble bus vitim
 to Subjection, Submit to those Set over regnat
 re- you (d) by God, and you will not be singulari-
 rt, Seduced so fast by the Instruments of the tatis.Cer-
 and D Devil. By Greater Devotion Kneel and Jud.v.19
 stand to the Churches Prayers, (e) and b 1 Cor.
 by Gods blessing and Hers, you will not 10.21.
 fall into the hands of Hers, and your 1 Cor.
 Ghostly Enemies. For then, 11.18.
 c 1 Tim.
 and 3.9. d Heb.13.7,9. e Phil.3.17. f Heb.10.26.
 1.19.

Solid Knowledge will so Firm the *Estofir;
 Mind in * Truth, Mortification Con- mus in
 firm the Heart; Obedience to it, and via Do-
 the Maintainers of it, so Establish both; Eccl. 5.10
 and Prayer Preserve and Fortifie all; Be sted-
 that we shall stand by the power of fast in
 God, Invincible in Christian Faith and thy un-
 Love. Kept and Keeping our selves from der-
 standing. the

A Preservative against

the Deadly wounds of Error and Faction for ever. *Deadly*, I say; for such Schisms strike and leave souls dead, (a) Dead to the Spirit, and Buried in the Flesh. So all Sect-makers are, yea, and all Sectaries too. (b) For, all in schism joyn to make a Sect. And are in a dead & Damnable condition that dare so do. (*Sensual, having not the (c) Spirit:*)

12 Pet.
2, 12.
Iude v.
12, 19
Quamlibet
laudabiliter
vivere se
existimet,
hoc solo
scelere
quod a
Corpo
Christi
disjunctus
est, non
babebit
vitam, Ira
Dei ma-
net super

An Antidote against Separation, This is; and the vertues very Preservative. 1. To the *Fals*, to *Raise* them. 2. To the *Staggering*, that they may not fall. 3. To the *Standing*, that they do not stagger. Sovereign all, if we rightly mark it, and Take it, like *Tertullians* * *Scorpiace*, by Gods Blessing upon it: So may all that need, Receive it.

ipsum. Aug. b *Αντιδοτογίγοντες Σειψός.* Cajet. Alios. Syr. Vers. c Iude v. 19. * *Tert. de Scorpiace*, i.e. *Antidoto* ait, — *Venena nulli facile nocitura. Si qui hanc nostram ex fide præbiberit vel etiam superbiberit potionem.*

The Ano. You that are *Fals*, 1. To *Popery*, One of the Church, Have you not the *Mark*, of this *Beast* about you, on *Breast* or *To Raise*, 1. Those *Belly*? Examine the *Secrets* of your *fals* (To *Souls*, and say, Did not *Honor* or *Hunger* Popery fetch you off? Did not *Bread* do from *Churches* the *Business*? or, *Subsistence*, the *Necessitions*;

triflous ; or, Preferment the Ambitious mans Bread ? was it Conscience , or Belly ? Conviction, or Promotion ? Tell, tell God, who knows your hearts, if Wants and Ends, (besides Truth) plaid not the Jesuits part best, and Prest the Convincing Argument most upon Conscience ?

If you be (as some may be) Clear of St. Pauls Blot, Is not St. Judes Brand upon you ? Not having the Spirit. To Discern betwixt the Wo and Sin of a Church. The Time of our Many Antichrists, and your One. For you say, The publique Sacrifice of the Whole Church shall cease, and all woes imaginable be on it, in that Time. Or, To Discern betwixt the Fair Paint of a Priest on the Face of his Religion, where Power Frowns on it, and the Gross Practice of it in the People, where the Scepter gives it Countenance ? Or, Not to Discern betwixt the Same good in a Friend and a Stranger, and therefore to Admire all Abroad, of what you Take no notice at Home. Where, by the Common Rule of Religion (Christianly-Catholick, and not Particularly so) you should, and others do, the very same good ? Or, Not to Discern, betwixt

twixt the Rules of a Church, and the Persons in it. And not to see, that so none will be more Black then That of Rome. In which your Popes (many of them) by your own pens are blotted and branded for most Hellish Persons.

By this, Discretion, should not Ma-

bomet be a greater Prophet then Christ,
** Libuit because his Errour most Prosperouſ?*
hac homi-
num mon-
stra per-
ſcribere.
Platina
de Cali-
gula in
V. Patri.
** Hac*
monſtra,
hac por-
tenta, à
quibus
ambitione
& largi.
tione San.
Eſſume
Christ, lie not in Lust or Error, Lay
Petri
ſedes occupata eſt potius quam poffeffa. Plat. de V. Bened. 4.
Carnis culor, uitiorum, fæcū, vās omnium peccatorum, à diabolico
Spiritu iuſtagatus, &c. De Job. 24. Concil. Conſt. Angelos
jaſtant, visiones, &c. Theod. Hæret. fab. I. 2. c. 4. Nobis re-
velata eſt fides Christiana, & à nobis incepit. Montanistæ.
Socr. I. 2. c. 29. Nos sequimini, ſed tam noſtrā tenete, ſi uultis
beate vivere. Aug. (de ſimilibus.) Rev. 2. 20. Cant. I. 5.

hold

hold with better Judgement and Conscience, on the Apostles Hands, and get up, Recover your Fall.

You that are *Fallen From the Church*, Anti-dote ap-
plied, 2. To
if not *Out*. From your *Duty*, if noe
her Company, What was it cast you down? men fallen
Love of God, or the World? *Conscience*, from
or *Maintenance*? *Truth* or *Advantage*? *Churches*
Say it in your Souls (you must one day *Hierarchy*
answer it) Had the people given you and their
S. Pauls *Welcome* for your New Disci- Duty.
pline * (not Taught or Used then) * Gal.
(a) not seen till the last Century, in the 1. 8.
Christian World : or S. Johns *Salutati-* ergo ori-
on, no *God-speeds* for your *New-Gospel*, gines
* and *Un-Apostolike Doctrine*? or such Ecclesia-
Entertainment as *Aerius*, and his Fol- rum sua-
lowers (your Predecessors (b) had) Be Evolvan- rum,
let to wander through Woods and fields in ordinem
snow, and other bitter weather, and have Episcopo-
all Doors shut upon you for your Parity- rum.
(c) preaching ? Had men of Power done præscr.
by you, as *Constantine* and *Theodosius* Hær.
did to the Disturbers of the Church of * 2 Ioh.
God (The *Arrians* and (d) *Nestorians*) v. 10. c
de Hæres Aerianorum. H. 25. c Pariter aderant, pariter au-
diunt, pariter orant. Tert. de præscr. Hær: d Euseb.
de V. C. l. 3. c. 63. Euagr. l. 11. c. 12. c Si ergo pa-
cem & concordiam fugis, te ab Ecclesiis fugere mando.
Theod. ad Demophilum Arrianum (Socr. l. 5. c. 1. Ai-
chiep. Alex.

Burnt your Books, Beheaded your Adversaries, Bestowed upon you Prisons instead of Preferments, Deprivations for Benefices, Mulcts for Boons, Banishments for Encouragements, and Infamy for Estimation? Had Profit and Credit come so cross, as they came fair in your way, would you have gone your present courses? Speak the truth in Christ, and lye not, was it not Demas his Mind, or Diotrephes his Motive? The proud Donatists Heart. Primianus else had been Postremianus; and Maximianus, Minianus! * You had otherwise lyen still in your old Obscurity and Poverty; or at least never Rise so High, nor could so Hope! Had Pride, Luxury, Lucre, no hand, no finger in this matter?

Was it not Avarice to have Warm and Rich Folds and Pastures, though other mens * Possessions? (a) Ambition of Golden Fleeces and Places, though of other mens Flocks? Hunger after good Chear, and Reputation, though with other mens Bread and Blemish? If it was nothing of, or like this (as perhaps with some it was not.)

Are you Marked with the Holy Ghost, that Contend for That, which Men of Undoubted Holy Spirit did condemn

down in the * *Aerians*: That Set up a * *Mars-*
Throne for Christ which they did not *ωδης λό-*
know, in a Consistory of Peers? And *γρ. dr.*
pull down That, which Their *Councils μιατάξις*
and Churches did ever Avow: and Keep μιαπομ,
up, in a Disparity of Presbyters and *εὐ αξιω-*
Bishops? Nay, that *Hold up, what* *μα.*
your selves cry'd down as Damnable *Heres. 7.*
Sects, and let Fall what you cryed up, (One Or-
as Gods own Holy cause? That change der, One
your Wayes, as Eccebolius did Religions, Honor,
Tacking and fetching your selves about *One Dig-*
is the Wind serves, for (b) Persecution both. No
or Preferment? Is that Ghost which is differ-
so contrary to, it self, so changeable to *rence.*
the World, the Holy One? Can you *a In toto*
*joyn hands ** *with those, whom your* *orbe de-*
Mouthes did, and Hearts do, or did *cretum est*
Defie (as the Pharisees with the Saddu- *8. Hier.*
ces against Christ, and the Arrians with *b Adven-*
the Eunomians and Milesians against *tum Chri-*
*the * Church) because the Multitude e prout oc-*
goes not the way you wish for? Discov- *catio sua-*
er better betwixt the Spirit of God, and *serit, & si*
the World. Rise, and Recover a good one. *placuerit,*
sc. Cesari
Proconsuli

*Praefidi, &c. Tert. Sc. V. Rigaltii notas. * Soc. Ec. hist. l. 1. c. 3.*
** Contra prium Alexandria Clerum bellum suscepere. ib. Ubi*
multitudinem Episcopos Ecclesiae Catholicae sequi (non) ani-
m advertebant. Conveniu concilio fædus inter se pepigere, &
promiscua fiunt nomina. Niceph. l. 12. c. 18.

And,

3. Apply-
ed to
those
fain to
Ataxie.

And, You that are Fain from all Ecclesiastical Order and Unity, to utter Ataxie, and Confusion. That are for all Divisions and Subdivisions in the Church : That have learnt to Cast up Gods Accounts with the Devils Counters, and fill all Temples and Houses with your Factions and Fractions; That Multiply Creeds (not as the Arrians) to S. Hilary * by the Moneth, but as the

^a Imo bue Donatists in St. Austin, by the (a) Mil-
^b annua, lion; Numbring as many Churches as
menstrua fides, de Men, and Congregations as Persons (and
Deo dee some for Women too :) Doth The love
cernuntur. of Christ indeed constrain you? Are you
a Mille so (b) foolish, having begun in the Spirit,
Nomina, Mille are you perfect in the flesh? Are you more
Scissura. Sober in your Minds? Charitable in
Aug: your Hearts? Chaste in your Bodies?
^b Gal. 3.3 Just in your Dealings? Better Neigh.
^c Tot fides quot vo- bors, Subjects, Husbands, Children,
luntates, Servants, Men? (d) Are you less
tot doctri- Atheists, Epicures, Miscreants, before
nas quot God, the Church, and the World? If
mores.

Hilar. ad

Conf. Imperat. (de Arrianis) Dum audita fides, scribitur ut
volumus, aut ita uti volumus intelligitur. Ib. Hilar.
^d 1 Cor. 6. 9, 10, 11. Tit. 3. 3, 5. Eph. 2. 2. 2 Chro. 18. 21.
1 John 3. 8. Ier. 23. 21. Gal. 5. 16, 19. Spirituale se vom-
cant. Rikel in Iud. Sic Montanista, alias Animales vocant.
Euseb. l. 4. c. 13, ex Irenaeo.)

not

not (and its too evident most of you
are not) undoubtedly you have too
much to do with the Devil; for *Ill
Thoughts and Lives, are not of God.* *Ezek. 36.
And whatsoever Perfection of Spirit 26, 27.
you pretend to, This is nothing but per- 2. 2.
fect flesh.*

Will you say, These New ways to
Heaven (though cross to the Old pathes)
are Revelations of yours from the same
Spirit of God? That speaks it too
cross, to be the * Same. With S. Johns * *Apostol.*
it is not. He durst not stay in the Bath *atque*
with Cerinthius, (Yours is not so poor.) *eorum*
With S. (a) Polycarps, it is not; He *discipuli*
would not be Civil in the Street to *verbo tes-*
Marcion (yours is not so Rude.) With *nus com-*
S. Maximus it is not, He could not *municare*
speak to them with Patience (yours is *eorum*
more (b) Be Hereticks and Errors *qui adul-*
who, and what they will, we may joyn *terave-*
bands and hearts with them all, by yours^t *runt veri-*
But (to joyn issues) Is not This your *tatem no-*
Presumed Holy Ghost, One to be Tryed, *Euseb.*
if it be of God, by S. Johns judgement, *l. 3. c.*
and upon His Evidence will be found a *14.*
a Poly-

carpe,
Agnosce nos. Agnosco te Primogenitum Satanae (ait)
Euseb. l. 4. c. 14. b Nullus mibi cum illis pacificus
Sermo. Max. Ser. 50. Nulla cum eis convivia, commercia,
colloquia misceri vult. Cypr. ad Con. 30.

* *i John False Prophets, and Antichrists?* * Of
 4.1. which you make your selves many, whilst
 2 John you do without all Christian Fear or
 10. Wit, run from One? As though, so
Isa. 8.20. you be not S. Pauls (a) *Man of Sin,*
Hoc. n. it matters not, if you be S. Johns *Men*
nomine *Haretici* *apud Jo-*
bannem. *Tert. de* *jejuniis.* *Schisma-*
sum Du- *dissensio-*
nunum Au- *tores.*
Cypr. ad (d) *Same.*

Novat.

a *2 Thes. 2.3.* b *i John 2.18.* c *Iam. 3.14,15.* d *Psal.*
102. 27.

* *Mat. 16.23.* Say then to Yours, as an ill Spirit,
 * *Avaunt; Discover the Delusion, and*
Dispossess it. By the Help of Aposto-
lick Hands and Means, Recover of
your Ill.

2. Ap- II. If the Fall will not Rise; Take
plication heed you that Stagger, lest you Fall.
 to the Mark well, * if what is said, be not seen
 Stagger in them all, and you will take better
 ing.

* *Observe, i.e. Inquirite in eos cum diligentia, Theop-*
Exortiv. ut.

heed

heed. It is your Danger to fall, your Honor to stand. Yea, and Gods (a) a Quale too. Doth not Providence call you in vexillum to the (b) Lifts, to Try what Spirit of de inimic Truth and Grace is in you? And, is it sua extus, not your Glory, against all the Powers of lit De- Seduction and Temptation, not to fly, but us? (De Io- stand out the Tryal? Where the Church bo) Tert. hath a Scepter for it, its nothing; but I.de Par. where Satan hath his (c) Throne, Much Per Mar- Honor to God and your selves; (very tyria fidei Examina much) with Antipas to stand it out! toria. When the Wind of Applause is with us, Tert. and the stream of Authority runs with Scorp. it, to steer a Christian course aright, is b i Con- little skill and toil. * But when Popu- 11.19. lar Favour blows from us, and Secular Apoc. 2.10. Power Tydes it against us, and storms & 3 i.e. us; that's good steerage that holds on Quis per- for (a) Heaven. Not to Bow to the secutionis Idol of the Time, for the Hottest Fire exitus ni- and (b) Furnace. To give a Breast si proba- sooner to a sword of Steel, then a Knee Reproba- to a Golden Calf: This is Heroical in- tio, vel reproba- indeed. Nehemiah's spirit, to Quit a Per quam Life, before a (c) Church. Liberius his quis aut Spirit, not to Comply with an Arrian, aut re- for an Emperor. Saint Basils Spirit, probatus est: Tert. de fuga. c Apoc 2.13. * Heb. 10.32 * Apoc. 7.14. Dan. 3.17,18. ▶ Neh. 6.11.c Theod. L.2.c 16.

d Pueris (d) that could neither be Courted nor
i ta conve. Frighted with torment, to Temporize.
nunt. St. Ambroses Spirit, to Be a Sacrifice,
Theod.l.4 rather then give Schism an Altar. And
c.7. will you give out for a lesser Time of
c Pro Tryal ? What would you not then
Aris gra- yield up, in a more Bloody Time ? (f)
tis immo- If others then like Rotten Limbs fall off
labor. *Possid. in* from the Body, let them go: * But
v. Aug. you, Beloved, building up your selves in
f Heb. your most holy Faith, praying in the Holy
12.2. Ghost, Keep your selves in the love of
** Jud.v.* God, looking for the mercy of our Lord
20, 21. Jesus Christ unto eternal life. And
Heb.11. therefore, (a) Lift up the hands which
12,13. hang down, and gather up the feeble knees,
 lest that which is lame be turned out of
 the way, but rather let it be healed. Take
 the Antidote against Infection of the
 Time, and stand.

But how can we stand out, when no
 place is left to stand in ? How Keep
 Communion with the Church, when
 there is neither Church nor Communion
 to Keep ? At this Block most stumble,
 and many fall ; but if we do Christianly
 consider and beware, we may pass by it,
 and not be cast down. For then we shall
 both find Room to stand in, and Reason
 to stand out:

As the Body of the Church can never be, * No Thing, so it will ever be; Some ^{* Mat. 16.18.} Where. It may lose Beauty, but not ^{& 28.2.} Being: Want Prosperity, but not ^{Heb. 3.5.} Preservation: Have no Temple to Dwell Isa 64. in, but some Place to Sojourn in. Her ^{10.11.} Sun may set in one Nation, but will ^{Jer. 30.11.} arise in another. Persecution may Dis- ^{Ezek. 20.} fipate it, but not Destroy it. Zion 24. may lie in Dust sometimes, but Dead ^{Mat. 21.} never, And where or howsoever it is, ^{43.} That being my Heavenly Fathers Will, ^{12.} and Mothers Portion; If I be Her good ^{Act. 8.1.} child, and His, I must take part with ^{Psal. 102.} Her, and follow (as the Lamb) the ^{14.} Bride wheresoever She goes, as the Ma- ^{Ezek. 37.11.} rigold displays and droops with the ^{Psal.} rising and setting Sun; So if no Place ^{137.5.} where to stand, I must find one to Fly ^{Rev. 14.4.} to. * To it, always; but from it, ne- ^{4.} ver. ^{Ier. 15.9.} * Migr-
mus hinc.

Jos. 1. de B. Ind. Euseb. l. 3. c. 5. Lie Pella in Euseb. l. 3. c. 5.
S. Mat. 10. 23. Rev. 12. 14.

The Jewish Church was in the Wilder- ^{Act. 7. 28}
ness, before it had a Temple. In Baby- ^{Ier. 51. 28}
lon, After. Invisible (as to External ^{1 Kings 19. 1, 5,}
Communion) in the Interim. For though ^{v. 5,}
God knew Seven Thousand which did

not bow knee to *Baal*, *Elijah* saw
not *One* face against Him. (No argu-
ment this to fall to *Egyptian, Babylonian, Baalitical Worship.*)

The *Christian Church* (*Good Woman*) may be driven into the *Wilderness*,
 Rev. 12. and yet have a *Child* there (though
 6. 13, 15. hardly save Her self or it from the *Dra-
 gons Mouth.*) *Gods Saints and People*
In Pet. 5. may be (*Good Men*) in *Babylon*, and
 13. Rev. 18. put to it to Pledge the Cup of Her *A-
 bominable Wine*, or be tossed on Her
 4. Horns, and made to fill it with their
 Rev. 17. 6 *Blood.* The *Jews* (*Men of false Reli-
 & 2. 9. gion*) may *Blaspheme*, and the *False*
 & 3. 9. * *Prophetess* (* *Jezebel*, that wretched
 * Rev. 2. 20. & 1. 3 *Woman*) *Seduce*, and have many chil-
 dren in the *Church*. Yet (though for
 this cause many do) none should turn
Ethnicks, Jews, or Heretikes.

* *Ioh.* In plain *History*. The *Christian Church*
 20. 19. was at first in a *House*, for her * *Paucity*.
 Rom. 10. After, By Others *Cruelty*. (The Mother
 5. in a Den, and Children in a Dungeon.)
 Heb. 11. 38. By the *bounty* and *piety* of Christian
 Si Bassi- Emperors instated and endowed with
 licia. Goodly Palaces and Patrimonies; but
 ver. Gre- by the *Fury* and *Force* of the *Arrians*,
 qye. b. *Im-*

periratis ab Imperatore mititum copiis. Hier de Macedonianis.

Outed

Outed all. The Arrianized People had the Churches, Their Bishops held the Chairs, Their Priests kept the Pulpits; whilst the Orthodox Christians served God in Corners. Their Fathers were in Exiles and Prisons, or lay private and Hid, to keep themselves Free and Alive. Even the Good Bishop of ^{* Athan-} Alexandria ^{nasius.} in a Cistern, while the Grand Heretike and Enemy Arius, hath His, and Any ^{canis in} cathedral at Command. Yet the Bush of ^{lacu ci-} the Church was not burnt in that Fire; ^{stern &} ^{carentis:} ^{aqua,} Bishops, Sacraments, Service there was: ^{ita de-} It did not Fail, though others did ita de- Flourish. No Reason for all that, though ^{lituit ut} sense carried many, to Communicate in ^{solem} that Haretical and Schismatical Servicee. ^{nunquam:} ^{vide-} cit, Plat. de Iulio 1. Exod. 3. 2. Acts 7. 23.

So then (though not with Ease, with State, with Advantage, with Safety) the Church hath a Place ever to be in, and Thou *Wkere* to stand. And it is a quarel to ^{* Providence, to question the} fitness of Her Place. A Sin and Sim-^{6.} ^{* Jer. 18:} plicity in Thee to fall from Her, because Rom. 5. of that Quarel; In whose Name I ^{20,21.} challenge Thee, who hast either *Wit* in Thy Head, or *Conscience* in Thy Heart, to B. b. 4. Answer.

Answer to Her in these two Points and Demands.

1. What if a *Deluge* of Persecution and Profanation and Confusion should *Overflow* the whole Church, so that no Part or Faction shall be free, as in the days (of which Daniel speaks) it * will: Would you *Apostate* then, and leave All, and Turn *Antichristian* ?

* Dan. 8.
11.

2. What if an *Inundation* of Woes cover that place, and Church, or *Way* of Religion, to which (as most safe and quiet) you fly for present security, as to a *Sanctuary*, and City of Refuge (as by the course of the *World*, and *Judgement* of God, you may expect) * will you then *Fluctuate*, bid it *Farewell* too, and leave it ?

* Mic. 7.
8,9,10.
Rom. 11.
21.

* Cor.
10,12,13

* Jam.
2,19.

2 Tim.
2,26.
Tertul.
Apol.

By that account you may turn ~~A~~
theists; and by this, *Any Thing*. That, you cannot with *Conscience*, and This you should not for *Shame*. That, is to be worse then the Devil is ; * and This, no better then he will have you. The Truth is, To serve God, by *Proclamation* instead of *Bible*; To be for *Godliness*, as the *Romans* were for *Gods*, by *Acts of Senate*, and *Edicts*: To Ride circuit in a circle of all Churches (as *Occasion serves*) and Run a Round of Religions,

Religions, as Need purs; if this be not
a Whole Atheist, its one (at least) Half-
Turn'd.

And therefore say not, Thou hast no
place to stand in, but no Heart to stand
out. If no ground for thy Foot, there
is for thy Faith. *The just man shall* Heb 3.12
live by his faith. Live out an ill, to a Hab. 2.4.
better time. Wait for it with Hope and Heb. 10.
Patience, and so live. When I want my 33:36*
Fathers Arms, and mothers Knees, and
brothers Hand to hold me up; Stand
upon my own bottom (a good * Con-
science by the Feet of my own faith.
If no Ground on Earth, there is e-
nough in Heaven. *Aet. sub Cælo, and*
in Cælo. We shall be in it, if not un-
der it. It is the Assurance of Faith, to
him that stands right in His Conscience,
and Gods * Church. There is a Throne * 2 Cor.
there to sit on, if no place here to stand 4.16, 17:
in. Erected for those that stand it out. & 5 1.
Rev. 3.21

Mean while, Till a Better place to
stand, there is a good one to Kneelin..

Kneel to God, it may be better. Some
may bar Assemblies of Bodies, none Ps 51:18.
can Spirits. And thus Saints, however & 52:6.
Separate, may keep their Assemblies Col. 2.5.
Out-pray their Enemies; though these 3.4.
be in, they out of Churches. And Weep
B b 5. for

^a Lam. i. for that which makes it so^{*} Bad. The sins
 16. which *Brought this Bondage on the Mo-*
 Gal. 4.25 *ther and Children, and Continues their*
 Lam. i. 5 *chains.* Thine Own as well as Others,
 are the sins: And a Place thou wilt find
 Ps. 37.2. for Tears, To Weep, if not to Worship
 in. If Tears and Prayers do no good
 to the Procuring of a Better Place, Thou
 hast a Place (if not to stand) to Lye in.
 Earth will give Thee a *Grave*, and Hea-
 ven bids Thee Welcome it, if Thy Bo-
 dy must go To it, or Soul Under it. The
 High, the Ready Way to Heaven, is by
 2 Tim. 2. such a *Grave*. Multiplication of mis-
 11, 12. ries for a good Saviours sake, not Sub-
 Mat. 5. traction of Duties for Miseries sake:
 20, 11, 12. Believe a good Guide, That is not the
 Heb. 10. way: *Non sumus filii Subtractio* *is. We*
 33. *are not of them that draw back* —————
 but that believe to the saving of the
 Sonl.

^{3. Ap-} III. And you that do stand, *Quit*
 plication *your selves like^{*} men*, and stagger not.
 of the *With Ephraim, Turn not your backs in*
 Anti- *the day of battel.* (a) It is your Present,
 dore, To *and will be your Eternal Glory, to*
 them *Fight it out* (b). With S. Agathon, abhor
 stand:

* 1 Cor. 16. 13. 2 Thes. 2. 14. a Psalm 78. 9. b 2 Tim. 4. 8.
 Apoc. 2. 10.

che.

the very Name of (c) Heresie. With c *Heresi-*
S. Austin, the (d) Thing. Be not like cum ego
S. Cyprians prond *Presbyters*, of which me dici,
He Complains for troubling the (e) non patio
Church; but as those Humble ones, d *Heresi-*
whom S. Austin commends for Keeping, cus esse
both Company and Faith with it, though nolo.
by Hard and wrong Censures Cast out, Aigeoris;
and provoked to forsake (f) it. Be not à divisione
what the Men of Galatia were (miracu- ut Electi-
lously) Soon (g) removed. But whatt one.
the Christian Hebrews should be: Hold- c Fortu-
ing fast your Faith without(h) wavering. natus &
Think, Christ says to you, Will you also Feliciss.
go (i) away? And learn, what that f Gal 1. 6
Means which He Says; He that saveh g Sine
his life shall lose * it. He that loves any venticu-
(Person, or Thing more then Christ, is lorum se-
not worthy a (a) Saviour. Better (if God gregatione
call) lose (b) States then Lives, and ad morte
both then Souls. Draw not back to fendentres.
(c) perdition. Quit not the Holy Camp, h Heb. 10
lest you be Drawn back. As far as 23.
Constantius, at first. As Julian (per- i Joh. 6. 7
haps) at last. Truth is Gods(d)quar- * Mat. 16
rel, and the Churches, Gods cause; Qui ma- 25.
luerint
vivere me negando, quam mori con fitende. Tert. Scorp. a Lu
14. 28. Joh. 12. 27. b Heb. 10. 23. c Praefat panem mendica-
re quam fidem Perdere. Hier. ad Apron. Filii substradionis,
Bibial, sine jugo, A Lap, in locum. d Jud. v. 3.

God

Apoc. God Sees, who Fights and (e) Flies, He is
 2.3. your Spectator (f). Christ, your (g) Cap-
 Bonum tain. His Spirit your (h) Leader. Angels
 Agonem subituri your (i) Seconds. The Saints your (k)
 estis, in Fellows. Heaven the (l) Prize. Eternity
 quo Ago the (m) Crown Tranquillity the Issue of
 Norbetes these holy fights. Yea, unparallel'd Peace
 Deus the Present (n) Issue. (O the Wounds
 Xissar- of Their Hearts, that (o) quit a good
 ches Spi- Church and Conscience, to Save their
 ritus San- stakes, or Heads !) Nor will the Time
 tona ~~E~~ be long. Life is the Day, and (it may
 ternitatis, be your Time, but an) Hour of Battel.
 Igc. Test. Nubecula citò transitura, as S. Athana-
 idv. sius said of Julians (a) form. Nay not
 Marc. g Heb. 2. a little cloud, but a Little of that which
 30. b Ioh. 16 13. S. James says, all is but a vanishing (b)
 i Heb. 1. Vapour. The Great World is Transitory,
 14 and Goes away, saith S. (c) John. The
 k2. Tim. Little World (Man) Runs before (d) That.
 2.3. And the Evil World Flies be-
 j Phil. 3. fore (e) it. Ezekiel's Dry Bones may
 10. (f) Live. And the Two Divided sticks
 m Phil. Unite (if God will Breath favour) in a
 4.7.

n Tit. 3. 11. Tali Hareucus quali d^r Judas poena damna-
 tur, ut idem sui sensit sceleris. & judex fit ultionis. Max.
 Ser. 50. contra Haret. avenging his self. o Tit. 3. 11. * 1 Cor.
 2. 29. a Sozom. 1 5. c. 4. Jam 4. 14. b 1 Iohn 2. 17.
 c. Iob 14. 2. d Mixodv. 800v. 800v. (Tantum. tantum.) Heb. 10.
 37 e Eze. 37. 9, 11, 19, 22, 23, 24; f Nate, nate, Memento vita
 eterna, coelum suspicere. Mater. Symphron.

Moment. Suppose your breath Depart before That comes; To that Eternity of joys and woes, which waits upon your constancy or apostasie. the Longest life (g) is but a little (h) cloud. And smoke or rain, the best, and worst of it. All the Good and ill of the World is no more substance and the vanishing of that (no more Time.) Quickly come, and Gone.

7.31.

And, if we do not Go to God, Christ will come to us, quickly Behold That, and Hold out, for That. He bids us do both. Behold, I come quickly. Hold fast what thou hast, let no man take away.

c Apoc. 1

22. 12.

(b) crown. When He comes, His Reward is with (c) Him. And Thy Boom then will be a Double Reward who haft been both His Faithful Servant and (d) champion. And therefore shalt have both a Saints (e), and a Sufferers Crown. (f) So with the Apostles Antidote, you have your Saviours Preservative. All with Amen from His Mouth, to make it work more strongly on your Hearts. Hear what He says, who is Amen, The true and faithful Witness, (g) and let Faith and Hope, Seal what He writes with your Amen.

Ecclesiæ

consensio

dignatur

max. imm.

et, quia

non pro

animâ suâ,

sed totâ

Ecclesiæ,

Gc.

... Infelices si ne juranti quidem credimus, Terr. Rev. 3, 143

Verily,

Matt. 19.
28, 29.
* That have followed me in the Regeneration,
have con-^{*} when the Son of man shall sit in the
tinued Throne of His glory, ye also shall sit up-
with me on Twelve Thrones, judging the Twelve
in my Tribes of Israel.
tempta-

tions,
Luke
22, 20.
And Every one that hath forsaken
Houses, or Brethren, or Sisters, or Fa-
ther, or Mother, or Wife, or Children, or
Lands, for my Names sake, shall receive
* In this an Hundred * fold, and shall inherit
life, Mar. Everlasting life: Amen.

10, 3 L.
In specie,
So Valentinian lost a Belt, and got an Empire ; or Va-
lue, or Use.

F I N I S.

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That no Disturbance be given to the Readers
Devotion or understanding, he is desired
to correct these greater faults with his
pen (the lesser in mistakes of points and let-
ters, as he finds them) by his dis-
cretion.

Page 9. r. quadm. p. 12. r. profano. p. 18. r. prolege &
bora morris. p. 20. l. 2. r. Keep for prop. p. 49. l. 26.
r. goodnes. p. 77. l. 2. r. Quit for Qu. if so in all
copies. p. 99. l. 3. r. propagate; p. 104. l. 14. r. men. p.
129. l. 22. r. flights. and my for new. p. 131. l. 10. r.
heart. p. 134. l. 3. r. amulets. p. 142. l. 7. r. praises. p.
145. l. 27. r. regeneration. p. 182. l. 1. r. nor. p. 184. l. 6.
r. thy. p. 193. l. 12. r. arrests; p. 198. l. 8. r. shall have;
p. 227. l. 21. r. Kreiner. p. 234. l. 10. r. So. p. 239. l. 28. r.
Love, if so in all copies. p. 242. l. 2. r. thee, p. 255. l.
2. r. nothing. p. 257. l. 15. r. Setvant. l. 28. r. contend.
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potestate. l. 28. r. externum. p. 343. r. dimittitur restimatur.
p. 349. r. mentis. p. 400. r. Apud. Hier. p. 410. l. 25. r.
dials. p. 414. l. 6. r. fiend. p. 418. l. 29. r. evil livers.
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Him. p. 511. l. 7. r. day. l. 13. r. yea for yet. p. 512. l. 12.
r. so for to. p. 515. l. 19. r. Societie. p. 526. l. ult. r. agitare.
page 528. r. occidentalis. page 531. r. corporum. page
540. r. quoniam. page 551. read verbo.

Figures misquoted.

Page 4. r. Act. 24. 16. Rom. 13. 8. p. 5. r. Ioh. 3.
15. p. 9. r. Exod. 32. 4, 5. p. 11. r. l. 23. 1215.
p. 24. r. Ps. 66. 16. p. 30. r. Ioh. p. 61. r. Ps. 103. 3.
p. 65. r. Joh. 15. 1. p. 73. r. Ps. 0. 2. 6. p. 217. r. Mat.
4. 5. p. 212. r. Lu. 6. 38. p. 244. l. 4. r. Ps. 65. 2. p.
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6. 1. p. 413. r. 2 Cor. 11. 15. Iam. 2. 19. p. 433. r. Ps.
119. 16. 5. p. 437. r. Rom. 2. 6. p. 338. r. 2 Cor. 2.
4. p. 463. r. Eph. 5. 7. p. 481. r. Heb. 12. 17.

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